CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Jīvarāja Jaina Granthamālā No. 26

THE LAW OF NON-VIOLENCE (AHIṀSĀ) AND ITS RELEVANCE FOR ALL TIMES

By

V. P. KOTHARI, B.A., LL.B.,
Senior Advocate, Supreme Court
Gulbarga (Karnataka)

3604

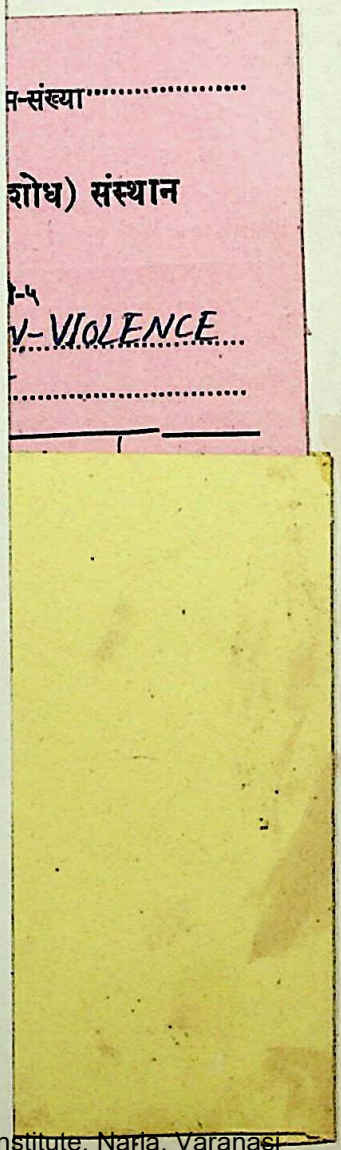
(Shri Jivaraj Gautamchandji)

1975

Published by
Jaina Saṁskṛti Saṁrakshaka Sangha
SHOLAPUR

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

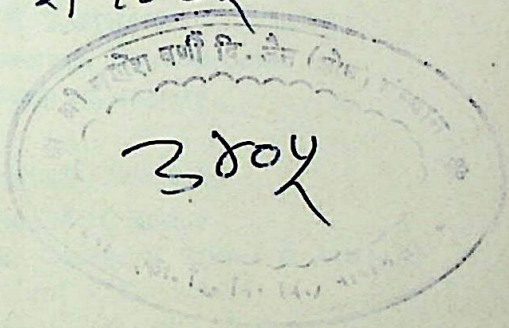


Ganesh Varni Digambar Jain Institute, Narla, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

श्री गणेशवर्णी दि. जैन संस्थान वाराणसी
को सप्रेम भेट
द्वारा
श्री बाहुबली विद्यापीठ
बाहुबली (कोल्हापुर)
मार्फत फूलचन्द शास्त्री वाराणसी
२/३/१९८२

श्री गणेश वर्णी दि. जैन (ओस) संस्थान
३४०५



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Jīvarāja Jaina Granthamālā No. 26

GENERAL EDITORS :
Dr. A. N. UPADHYE & LATE Dr. H. L. JAIN

THE LAW OF NON-VIOLENCE (AHIṀSĀ) AND ITS RELEVANCE FOR ALL TIMES

By
VALCHAND P. KOTHARI, B.A., LLB.,
Senior Advocate, Supreme Court
Gulbarga (Karnataka)

Extensively Edited by
DONALD H. BISHOP
Professor in the College of Science & Arts
Department of Philosophy
Washington State University, Pullman,
Washington, 99163. U.S.A.

Published by
Lalchand Hirachand
Jaina Saṁskṛti Saṁrakshaka Sangha,
Sholapur (India)

1975

All rights Reserved

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

FIRST EDITION : 1000 Copies

Copies of this book can be had from Jaina Samskriti Samrakshaka Sangha, Phaltan Galli, Sholapur (India)

Price (exclusive of postage) : Rs. 5.00 per ordinary copy
Rs. 6.00 per half-calico copy
Rs. 7.00 per full-calico copy

जीवराज जैन ग्रंथमाला

परिचय

सोलापुरनिवासी स्व. ब्र. जीवराज गौतमचंद दोशी कई वर्षोंसे संसारसे उदासीन होकर धर्मकार्यमें अपनी वृत्ति लगा रहे थे। सन १९४० में उसकी यह प्रबल इच्छा हो उठी कि अपनी न्यायोपार्जित संपत्तिका उपयोग विशेष रूपसे धर्म और समाजकी उन्नतिके कार्यमें करें। तदनुसार उन्होंने समस्त देशका परिभ्रमनकर जैन विद्वानोंसे साक्षात् और लिखित रूपसे संमतिया इस बातकी संग्रह की कि, कौनसे कार्यमें संपत्तिका उपयोग कियाजाय।

स्फुट मत संचय कर लेनेके पश्चात् सन १९४१ के शिष्यकालमें ब्रह्मचारीजीने सिद्धक्षेत्र गजपंथ (नाशिक) के शीतल वातावरणमें विद्वानोंकी समाज एकत्रित की। और ऊहापोहपूर्वक निर्णयके लिये उक्त विषय प्रस्तुत किया। विद्वत् संमेलनके फलस्वरूप ब्रह्मचारीजीने जन संस्कृति तथा साहित्यके समस्त अंगोंके संरक्षण उद्धार और प्रचारके हेतु 'जैन संस्कृति संरक्षक संघ' की स्थापना की। उसके लिये रू ३०००० का दानकी घोषणा कर दी। उसकी परिग्रहनिवृत्ति बढती गई। सन १९४४ में उहोंने लगभग दो लाखकी अपनी संपूर्ण संपात्ति संघको ट्रस्ट रूपसे अर्पण की। इसी संघके अंतर्गत 'जीवराज जैन ग्रंथमाला' द्वारा प्राचीन प्राकृत-संस्कृत हिंदी तथा मराठी पुस्तकोंका प्रकाशन हो रहा है। आज तक इस ग्रंथमालासे हिंदी विभागमें ३२ पुस्तकें कन्नड विभागमें ६ पुस्तकें और मराठी विभागमें ४२ पुस्तकें प्रकाशित हो चकी है। प्रस्तुत ग्रथ इस ग्रंथमालाका (२६वा) पुष्प है।

Publisher
Lalchand Hirachand
J. S. S. Sangh
Sholapur

Printer
Vidyasagar Printing &
Publishing House
Saraswathipuram
Mysore-570 009
India

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ahiṁsā : Its Relevance for All-Times

स्व. ब्र. जीवराज गौतमचंदजी,
सोलापुर

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

TABLE OF CONTENTS

	General Editorial	v-xi
	Introduction	xiii-xvii
	Dedication	xix
1.	The Meaning and Implication of Non-violence	1-6
2.	Science and Non-violence	7-12
3.	The Validity of Non-violence in Nature	13-23
4.	The Message of Gandhi	24-31
5.	Non-violence : Its Limits in Everyday Mundane Life	32-39
6.	Non-violence and World Peace	40-45
7.	The Law of Non-violence as Enunciated in Jainism	46-58
8.	The Twofold Purpose of Dharma or Religion	59-65
9.	Non-violence as a Panacea for Present-day Maladies	66-70
	Bibliography	71-73

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

INTRODUCTION

This treatise is a compendium of views on the doctrine of Non-violence by thinkers in India and elsewhere published in several recent books, essays and articles. It is an attempt to deal with the subject in a systematic manner and to relate it to the problems that confront us in our day-to-day life. In writing this treatise I have quoted passages from the writings of the Authors in their own style, and I thank all of them. Their names and works have been given in the Select Bibliography at the end of this book.

From times immemorial till the present day, concerned persons with an attitude of compassion and love towards all living beings have reflected on the pivotal doctrine of non-violence. The choice of selections from contemporary writers, the opinions expressed and conclusions drawn here on various aspects of the doctrine of non-violence are mine. The study of that principle is my avocation and the preparation of this treatise is the result of what I have read, noted down and reflected on, concerning the subject.

We see that in the past there has been a difference of degree in the observance of non-violence by those who have renounced and withdrawn from the world to lead an ascetic life and those who are involved in its ongoing life. Limitations have been placed on the observance of the law of non-violence by persons who are leading a mundane life as householders. To observe non-violence completely is the ideal of human life. But, as long as men must lead a mundane life,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the relative justification of law, legal institutions and Government and the maintenance of law and order by a police force and of national defence by military forces cannot be ignored. Keeping the ideal of Ahiṁsā before us and always striving towards it, I have tried to explain the meaning of Ahiṁsā in relation to a mundane life or the every day world.

It is a fact that we live in a tormented world rampant with violence. Moreover violence is on the increase. The world is at a cross-road facing a grave crisis, the like of which we have not seen before. That crisis centers around the use of violence. Violence is found not only within particular countries but has assumed the dimensions of a world wide phenomenon. It is used by nations to solve not only internal problems but international conflicts as well. Violence is not divisible. We cannot eliminate it in one sector or part of a society and applaud and retain it in another. The constant increase in the incidents of violence has made a thorough study of the problem more necessary than ever before.

The hijacker, gunman and terrorist are a familiar part of the contemporary world's landscape. The nations of the world to-day are seized by the lust for power and possessions. Warped by self-interest, petty ideologies and distorted racial and religious views they are engaged in a mad race to build up their military power without limit. Our so-called progressive, modern, scientific and technological civilization with its spectacular conquest of nature seems to be taken over by a refined barbarism leading to a moral

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

degradation of society with an exaltation of the cult of violence.

The practical consequence of this has been a widespread indifference to the moral values of life and justification of many inhuman cruelties and barbarities perpetuated in the name of national progress and security in many countries of the world. To-day we are confronted with a wave of materialism sweeping across the world like a hurricane in spite of the presence of institutionalized religions. In every country spiritual values are declining and moral standards are weakening under the pressure of the growing appetite and demand for all manner of excitement and self-indulgence.

Though man is undoubtedly a single species biologically he is characterized by the kind of violent behaviour found only in the animal world between members of different species. In man's violence towards man his behaviour has no counterpart. Violence breeds more violence. Violence has in it the seeds of its own destruction. Those who live by violence die by violence. Surely there is abundant evidence that the use of evil or violence augments rather than diminishes evil or violence.

For the resolution of the present crisis of the world, it is necessary to cultivate the higher or spiritual values of life. Violence can be reduced only through non-violence. The assertion "as you sow so shall you reap" is one way of indicating the inseparability of means and ends. The means one uses determine the end he reaches. It cannot be otherwise. Violence,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

whatever evolutionary and adaptive role one may claim it had in the past, in the future can only be negative and in the end suicidal for man.

The lives of individuals and nations are laboratories for the practice of non-violence. The transition from a violent to non-violent Society cannot be anything but arduous, risky and long drawn out. It may take decades and even centuries to be completed. What is required most is a serious and sustained study of violence and non-violence, using all the available insights and techniques of science, especially the life-sciences and psychology. The efforts and voices of all adherents of international co-operation, individuals as well as nations, will be needed to create a strong and clear demand for an open and non-violent world.

Mahatma Gandhi believed and tried to demonstrate in his whole life that the power of the human spirit is mightier than the power of any bomb. To him non-violence was not merely a political technique or even an ethical doctrine but the way of life. Gandhiji believed that the doctrine of Ahiṁsā was the greatest contribution that India has made to world culture.

The three conclusions listed below also support the doctrine of non-violence. They were arrived at by scientists from several disciplines who came together at the Harvard Research Center in creative altruism in 1949.

(1) That love and non-violence is the loftiest and and most effective educational force for the enlightenment and moral ennoblement of humanity.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

(2) That non-violence and love is the heart and soul of freedom and of all major moral and religious values.

(3) That at this present, catastrophic moment of human history an increased production, accumulation and circulation of love, energy or non-violence among persons, groups, institutions and cultures is a necessary condition for the prevention of new wars and for the alleviation of the enormously increased human strife.

These conclusions are still little known or accepted by the world.

I would like to take this opportunity to express my sincere thanks to the well-known and erudite scholar, Dr. A. N. Upadhye, Head of the Department of Jainology at Mysore University, for his General Editorial to this treatise. I am also grateful to Donald H. Bishop, Professor of Philosophy in the College of Sciences and Arts, Washington State University, Pullman, Washington, U. S. A. for the extensive editing of this volume and for allowing me to use the contents of his essay, "The Presuppositions of Non-violence" published in the January 1972 issue of the Journal Gandhi Marg. It is incorporated in the third Chapter of this treatise.

I cannot close without acknowledging the valuable co-operation and assistance given by my grandson Dr. Rajendrakumar Kothari, M.B.B.S., and Shri A. B. Pandit, B.A., LL.B., Advocate, Gulbarga.

V. P. Kothari

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Dedicated to

My Revered Guru

PUJYA MUNI SAMANT BHADRAJI

Now in Bahubali Ashram, Bahubali (Kolhapur)
(Maharashtra State)

With Esteem and Affection as a token of
Gratitude and Regards.

o o o o o

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

General Editorial

It gives me great pleasure to present here the monograph "The Law of Non-Violence (Ahiṁsā): Its Relevance for all times", written by my elderly friend, Shri V. P. Kothari, B.A., LL.B., Senior Advocate, Supreme Court, Gulbarga (Karnataka). Shri Kothari has a comprehensive perspective of the present-day problems facing humanity as a whole. He is moved by a sympathy for man ; and he is out to find a panacea for the contemporary maladies of mankind. He finds it not so much in the achievements of science and technology culminating in the Atom Bomb, as in the Law of Ahiṁsā, the spirit of which he has inherited and further cultivated by the contact with living embodiments of its practice such as Āchārya Samantabhadra Mahārāj. As an advocate, he has a clear grasp of the basic facts, and he presents his case quite effectively. All reasonable thinkers, who have no ulterior motives, should feel that Shri Kothari has put well his case for further earnest thought on and the sincere pratice of Ahiṁsā, individually and collectively.

On account of quick communication and faster means of travel, the world has become smaller and human beings in different parts of it are brought face to face. Progress in science and technology has put tremendous powers in the hands of man. But as things are developing, terrorism or violence, both individual and organized, is on the increase; and different nations are seized with the lust for power.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The very man for whose benefit science and technology are said to have been created, is at the mercy of their results, and all the achievements of civilization are being threatened with extinction. It is high time that we discover a moral standard in the light of which man's behaviour can be judged for himself and in relation to the society in which he lives.

Every being wants to live and survive; and, therefore, violence cannot be the rule of civilized living. Wherever it is practised, whether under poor or affluent circumstances, it is a sign of cruelty and barbarism. The majority want to live in peace with each other. It is the power-mad minority that takes recourse to violence to achieve its selfish ends. Today, man's violence towards his species has no parallel or justification in nature. It is only by adopting the moral and spiritual norm of Ahiṁsā that contemporary society can be made worthy of its name. It is an uphill task; but all those who are interested in the welfare of man as man have to struggle to build a society where non-violence is the supreme value or objective, as well as the means. Mahatma Gandhi has proved by his example how Ahiṁsā or non-violence is a way of life which can provide security and sustenance to one and all. Further, the scientist is also realizing that "at the present catastrophic moment of human history, an increased production, accumulation and circulation of love, energy or non-violence of persons and groups, institutions and cultures, is a necessary condition for the prevention of new wars and for the alleviation of enormously increased inter-human strife".

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The term Ahiṁsā, though grammatically negative, is positive in meaning, contents and effect. It stands for a spiritual force which breeds love, kindness, friendship, confidence, co-operation and a reciprocal identity of interests. One gives here what one expects from one's environment. Our wants can be satisfied by science and technology; but they should not be the monopoly of a few for subjugating others and ultimately for annihilating our civilized life. The pursuit of non-violent ways of life may involve suffering to begin with ; but, ultimately, it alone can bring peace and fulfil the legitimate wants of all. What is needed is to create a world opinion and a climate of love and friendship.

If the individual, social and international climate is to be free from violence or terrorism, men must be educated, both individually and collectively to have voluntary control over their baser passions like hatred, uanity and greed. The bounties of nature are for all, and affluent societies and nations should look upon themselves as their trustees. To achieve the common welfare, all have to come together on a footing of equality; and worthy means alone are justified to achieve our ends. Great teachers of humanity have insisted on eschewing violence. They expect their followers to do the same. Wars fought for peace have produced wars again; and weapons of destruction have set in a competition for more destructive ones with the result that man's legitimate needs are ignored while expending national wealth on the weapons of war. It is love that begets love; and one has to make

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

every effort in that direction. The experiments Gandhiji made in the realm of truth and non-violence are at once practical and have left a lasting lesson for posterity. Civil disobedience with its specific characteristics was a remarkable byproduct of his experiments. He wanted a decentralised economy and political order and was opposed to the concentration of power in the hands of a few. His conception of trusteeship was a golden mean between capitalism and socialism.

The ideal of non-violence cannot be practiced by everyone, much less by any society at present; that is why we need police force, punishment under law, army, etc., which have a relative justification.

Political ideologies should not divide mankind, and wars should not be the order of the day. These are dehumanizing us besides degrading us morally and spiritually. The leaders of mankind must be made to eschew their machinery of destruction and to sit at a table for mutual discussion and persuasion and for adopting ways and means for establishing a peaceful society all over the world. What is spent on wars can be easily diverted to mitigate poverty and to alleviate the miseries of mankind.

The Jaina scriptures, the author has pointed out in chapters 7 and elsewhere, contain elaborate details on the exposition and practice of Ahiṁsā. Sanctity of living beings is the highest value; and in our practice of Ahiṁsā, a careful classification of living beings is made, arranging them from the lowest to the highest grade. If violence is inevitable, it should be at the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

lowest possible level of living beings. Non-violence practised by a layman is less rigorous than that by one who has no ties of family and life. A monk practises Ahiṁsā in thought, word and deed and eschews committing, commissioning and consenting to it. The way in which Mahāvīra preached and practised Ahiṁsā is worthy of study and investigation.

As helpful steps to the practice of Ahiṁsā, a layman must give up intoxicants which stupify his sense of discrimination, must avoid eating flesh which involves violence unto living beings, and lastly, even honey which involves the destruction of bees. A layman practises five vows—Ahiṁsā (non-violence), Satya (truthfulness), Astēya (non-stealing), Brahmacarya (celibacy) and Aparigraha (limitation of possession). These he observes partially, because the life he leads has many limitations; and he has to involve himself into harming living beings while carrying out his domestic routine, in cultivating the field, in managing his business, in protecting the honour of his family, and while defending his country against the enemies. His fifth vow makes him a trustee of his possessions and consequently his extra wealth must be spent for the benefit of others.

Non-violence is the highest moral law which aims at the "betterment of the individual by subduing and rising above all the animal instincts" and at "sustaining a moral balance in the Society". In the practice of the Dharma or even Ahiṁsā-dharma, one is expected to have a minimum or no gap between precept and practice. The life of elders has to be an open

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

book and a plain example for the younger generation. Different religions have aimed at this end. If every citizen develops in this way, it will be an ideal Society, perhaps a utopia. There is a yearning for peace every where, and a society built on a non-violent foundation alone can guarantee it. Ahiṁsā can prove a panacea against the maladies of our present-day society. On the discovery of it, Albert Schweitzer (Indian Thought and Its Development, London, 1951, pp. 81-2) has rightly observed: "The laying down of the commandment not to kill and not to damage is one of the greatest events in the spiritual history of mankind. Starting from its principles, founded on world and life denial, of abstention from action, ancient Indian thought-and this in a period when in other respects ethics have not progressed very far—reaches the tremendous discovery that ethics know no bounds. So far as we know, this is for the first time clearly expressed in Jainism".

Shri Kothari's exposition of Ahiṁsā is thought-provoking, informative and studied; and I am sure it will go a long way to contribute to a better understanding of this moral law.

This book is being published on the occasion of the celebrations of the 2500th Nirvāṇa of Bhagavān Mahāvīra. It is a fine tribute to the memory of Mahāvīra, the great apostle of Ahiṁsā. It is very kind of Shri V. P. Kothari to give this brochure for publication in the Jīvarāja Jaina Granthamālā. The General Editor is so thankful to him.

The General Editor records his gratitute to Shri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Lalchand Hirachand, the President of the Sangha for his keen interest in this publication. Shri Walchand Deochandaji is an active force behind all the publications, and our sincere thanks are due to him.

Thanks are due to the authorities of the Vidyāsāgar Printing and Publishing House, Mysore, for their co-operation in the publication of this book.

A. N. Upadhye

Manasa Gangotri
Mysore-6
Mahāvīra Jayanti
April 24, 1975

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

1

THE MEANING AND IMPLICATION OF NON-VIOLENCE

The Sanskrit word, Hiṁsā, means violence and Ahiṁsā is its opposite, non-violence. Non-violence is not non-action, passive non-resistance or inaction but is action not characterized by violence and coercion. Hiṁsā is a negative force and Ahiṁsā a positive one; and we can derive and sustain an active and valid social ethics only from a positive principle like non-violence. The aim of such a dynamic social ethics is to stimulate and release the positive force and power of love from spiritually sensitive men and women in order to strengthen the moral texture of society. Only in a society where love and non-violence prevail can individuals mature fully and reach self-fulfilment.

We live in an era in which amazing discoveries are being made regarding the truth and applicability of non-violence. True religion stimulates and supports such findings. The devotees of the world's religions are beginning to find that they have much in common. There are fundamental moral values held by all the great religions of the world. People are beginning to see that all religions are variant paths leading to the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

same goal. Religions are different roads converging on the same point. In fact, from one point of view, there are as many religions as there are individuals. If such a view were accepted world-wide, it would lead to an attitude of tolerance which would greatly strengthen the forces of non-violence in the world. So long as there are different religions, every one of them may need some distinctive symbol. But when the symbol is made into a fetish and an instrument in an attempt to prove the superiority of one's religion over others, intolerance, animosity and quarrels result. The symbol is then fit only to be discarded.

The term Dharma means 'that which supports.' Dharma or religion was understood and proclaimed by the ancient *rishis* to be a guide to and the formative principle of all our activities. During the past few centuries human intelligence has become disciplined and sharpened and man has used it to become the master of nature with its vast resources of energy and power. This has happened, however, in the absence of a spiritual or religious and moral orientation. The result has been a sharpening of man's animal appetites and the deepening of his inner conflicts and tensions leading to hatred, violence and war. Hence, there is a need to match the growth of man in the tangible fields of his physical or scientific and intellectual life with a corresponding growth in the invisible realm of his spiritual life. This is the form that evolutionary advance should take in the remaining years of the twentieth century. It is only when man's life energy is given a spiritual direction that he

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

becomes truly human or that he truly lives.

If a man fails to go in such a direction, his life energy becomes stagnant at the empirical and sensual level ; he lives a false life and suffers irreparable loss. As a person penetrates deeper and deeper in the search for truth, he discovers the basic truth of his spiritual nature over and above his sensual nature. At the same time he becomes aware of his spiritual unity and solidarity with all that exists. The corollary of this discovery is the cultivation of love for all beings in increasing measure, for love arises and is sustained by the awareness of spiritual unity and kinship.

Ahiṁsā is an attitude of mind. One need not even go outside one's house to catch a vision of or understand it. To the extent the soul becomes free from violent passions soul power is realized. Ahiṁsā is the supreme virtue in life. Man cannot evolve or progress without observing or practising it. 'Live and let live' is the golden rule of life. Value the life of others in the same way as you value your own life. Many great leaders and thinkers in the East and West have advocated this such as Mahatma Gandhi and Immanuel Kant.

Respect for others is the test of Ahiṁsā. Purity of motive is the criterion of Ahiṁsā. The power of Ahiṁsā is so great that far more undreamt of and seemingly impossible discoveries will be made in the future in the field of non-violence. Hiṁsā or violence does not occur unless there is an intention to commit the same. In the absence of passion the mere activities of mind, speech and body are not the cause of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Himsā. The presence of passion itself is the cause of Himsā. Ahimsā on the other hand is an attribute of the soul. Ahimsā is the highest rule of morality. The continuance of mankind through the centuries is a result of the observance of Ahimsā. Ahimsā is not meant only just for those who have renounced the world and are leading a saintly life. It is a rule also for persons who lead a secular life.

History offers many examples of great men who have sacrificed their lives to vindicate their unflinching faith in Ahimsā. Wherever violence breaks out and spreads, non-violence enters the field and works as a check to the intensity of violence. Ahimsā is a positive expression of the sense of common humanity or bond of oneness and kinship of life in all its manifestations. Non-violence is the greatest force at the disposal of mankind. It is mightier than the greatest weapon of destruction devised by the ingenuity of man.

According to Romain Rolland of France 'the *rishis* who discovered the law of non-violence in the midst of violence were greater geniuses than Newton and greater warriors than Wellington'. Non-violence is the law of our species as violence is the law of the brutes. The believer in non-violence shares with many others the goal of a decent, just and equitable society. He wants to see an end to injustice, tyranny, corruption and the exploitation of men by their fellowmen. The pacifist is not a coward and we see far more of courage than of cowardice in the lives of practitioners of non-violence such as Gandhi, Vinoba Bhave and Martin

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Luther King.

Such men reject violence because of a deeply held conviction that the use of violence leads men and nations away from the decent society which is their goal. Wars fought to end war, though calling forth tremendous courage and immeasurable sacrifice, have led to more rather than less war; and they have not made the world free or safe for democracy. Even highly motivated revolutions have more than once eventuated in bloody tyrannies. When the pacifist analyzes such events, he is driven to the conviction that there is an inexorable relationship between the methods used to achieve the goal and the goal itself. The pacifist concludes that the end is, in fact. the sum total of the means used to reach it.

'The law of the harvest' is not just a quaint phrase to be found in holy scriptures. We reap what we sow and only what we sow, and, for all our lofty ideals, thorn bushes refuse to produce grapes and thistles figs. Nor is this all. Not only do violent methods betray us in our efforts to reach a constructive goal, but, in addition, in a subtle and seldom recognized fashion, their user is transformed into the image and likeness of the very evil he was opposing. While outwardly he appears untouched and unchanged, his behaviour has actually become so brutalised that he has become the practitioner of the very callousness and brutality from which he was determined to rescue mankind.

Physical and material force is not the only power in this world. There is another power and way to frie-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ndliness and understanding, to practical brotherhood, to open confidence in others, to the removal of exploitation and the establishing of justice among men. To restore faith, to unloose what was once described by the word love, to enable the moral and spiritual forces of the universe to work through us, this is by far and above the most important thing for any of us to do to-day. To part with violence, suspicion and hatred in a world gone mad with these passions, to show in our lives that we trust and commit all that is most precious to us to those same moral and spiritual forces, nothing else is as important and necessary for us to do to-day.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

2

SCIENCE AND NON-VIOLENCE

The total number of men killed in acts of individual violence and in wars undoubtedly exceeds some fifty million. Thus one man in every hundred has died at the hands of his fellow-man. Four-fifths of these killings have taken place in the twentieth century. Ours is the bloodiest century of all mankind. This is a tragic commentary on our times. We live in a tormented world, rampant with violence. We have had two world wars in the twentieth century already, and yet there is no real peace. We feel worried and perplexed. What has gone wrong, and what is wrong with us ? There is a great need for self analysis and understanding so that a remedy can be found and applied. Such an analysis will be a long and arduous process with no short cuts or no easy roads to success.

For the first time the world has an educated youth and that youth is in revolt. This is a tragic situation; yet, in a sense, it is quite understandable. For the first time youth on a large scale has been exposed to the many possibilities of science. As a result educated youth want to change the world instantaneously, because they believe that science and technology can bring

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

about immediate changes and create a happy, plentiful and prosperous world. This has failed to happen, however, and frustration among young and old alike has resulted. Instead science and technology have led to a situation in which the stockpiles of thermonuclear weapons, as also the number of nations holding them, is continuously increasing where hydrogen-bomb-ladened planes patrol the skies, and where inter-continental missiles are kept readied to take off to kill human beings by the millions. It is no wonder many thoughtful youths see no future before them and their world. Who can assure the hundreds of millions of men, women and children, who want to lead peaceful honest lives, that they and their children will not be reduced instantaneously to ashes at some unpredictable moment in the future?

The world is now at a crucial stage and must make a choice. Once the world has become knowledge-based as it is now, its future can be only on the basis of knowledge and never on its denial. It is a violent world we live in and violence is on the increase. The yearly expenditure on armaments is now in the order of two hundred billion dollars. All of this is terrible indeed, but there is also another side to the picture. Co-operation and friendliness, a solicitude for and willingness to contribute to the welfare of others, both within and between nations, is a marked feature of the contemporary world. The explosive growth of science, and with it of technology and industrialization, has created numerous problems although, at the same time, it has made possible the satisfaction

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of the material necessities of life at an acceptable level.

Without science, only a few could live well, and that too by denying to many even the barest necessities of subsistence. This has been man's history so far, but science has changed this.

Moreover science has made possible the reality of a one world, although it has not been realized yet. There is a parallel between science and nature in this respect. Nature has made man one single species, yet the people of the world are fragmented into groups (now called nations) which behave towards each other as if they belong to different species. Such human creations as language, poetry, patriotism, religion and even science, which make man the pinnacle of evolution, also make him in some ways lower than the animals from whom he ascended. This is man's grim tragedy, whose roots go back thousands of years. The way out is now dimly discernible. In the age of the atom there is to be either one world or none, and there is every hope that the choice will be in favour of the former. Non-violence is the way to that one world.

Non-violence is not a mere abstention from violence but is much more. Non-violence is of no avail if I wish to deprive another of his rights or of what belongs to him. Non-violent means and evil goals are a basic contradiction. Violence corrupts that goal but non-violence makes a good goal even better. It is man's singular good fortune that the atom and Gandhi were synchronized in time. They both came in the twentieth century. They need to be synchronized in

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the hearts of men too. What is needed most is a serious and sustained study of violence and non-violence using all the available insights and techniques of science, especially the social sciences and psychology, to see how science and non-violence can together bring about the world man dreams of.

Man's violence, unlike the violence exhibited between members of different species in the animal kingdom, is in a large measure a part of his secondary evolution and is not embedded in his genes. It can thus be modified, even eliminated, through a properly directed process of education. The very factors which have ministered to violence could, if properly directed through man's understanding of his own nature and through education, serve to promote a society free of violence.

The stability, or rather the semi-stability of our violence-oriented society, is based on the deterrent effect (whatever it may be) of the threat of more violence, retribution and punishment. It is the threat of more violence that serves as a deterrence against an eruption of violence. Such a situation in its very nature canot truly end violence. It can only lead to even greater and more brutal violence when it emerges to the surface, as sooner or later it must. The spiral of violence moves ever upward, now slowly, now rapidly but towards increasing violence all the same. Violence breeds more violence. Violence can be reduced only through non-violence. The promoting of non-violence implies a willingness to suffer without harming others. Thus Satyāgraha, by inviting voluntary

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

suffering without injuring others in deed or thought, demands an unflinching and living faith in man's goodness, a faith in the human spirit or Rāma, as Gandhi said.

What we are referring to here is mankind's common future and not a future characterized by the antagonism of different groups or nations. Violence, ignorance and exploitation go together. Science, Sarvodaya and Ahiṁsā make a golden triangle which symbolizes man's destiny and his future. Equally certain is it that in a non-violent struggle there are no losers or victors; instead all are uplifted or become more human than before. A non-violent society is not to be conceived as the end of progress, a static, riskless living, but as a beginning of a new chapter in man's evolution infinitely richer in potentialities than anything that has gone on before. The growth of science and technology, the population explosion and large scale urbanization are three obvious pressures acting on man's future urging him towards a non-violent, reason-based world in which the true interest of mankind will not become subordinated to individual and sectional interests. Man's future ultimately depends on more knowledge and more knowledge in turn on an open world. The efforts of all supporters of international co-operation, individuals as well as nations, will be needed to create in all countries a demand for an open world. That itself would be a significant contribution towards a non-violent world.

Science and technology have brought the people of the world closer together than ever before. Dista-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

nces are no longer a barrier to international understanding and co-operation. Science has made it possible for the people of the world to become acquainted with each other very easily and to live harmoniously together. Whether the vast power and energy science offers us will be used for that purpose or for its opposite depends upon man himself. Science is neutral in itself. It can be used for good or evil ends. Whether or not it will be used for good ends will be determined by the degree to which the spirit of Ahiṁsā permeates the hearts and minds of the people of the world and their leaders. Science has expanded the potential range of violence to an almost unimaginable degree. At the same time we occasionally glimpse the great benefits to civilization which it might bring. Man must choose which of the two ends science will serve. This is the crisis, born of science, with which we are faced to-day.

———

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

3

THE VALIDITY OF NON-VIOLENCE IN NATURE

Nature is such that there is enough, either actually or potentially, of the things all men need for life, for example, sufficient water to drink, earth from which man can grow enough to eat through his labour and enough natural resources to shelter mankind. A level well beyond subsistence even is the possible and natural condition of mankind. If people do not reach it, it is not nature's but man's fault. The needs men have can be met; the ends men seek can be reached in so far as nature herself is concerned. From the said beneficence of nature, it follows that the very goodness of nature makes the attitude of conquering it a ridiculous one. We do not need to conquer, all we need to do, is to work with nature.

Since, there is enough to go around, competing with each other, living at other's expense, or using violence to get that we need is not necessary. Nothing in nature compels us to do so. Men use violence when they desire more than they need, when they demand for themselves an excessive portion of nature's bounty. In using violence to attain such ends, men act contrary to nature. As the German philosopher Imman-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

uel Kant pointed out, the world is an arena, on which nature has provided every thing necessary for our temporal welfare; and we are nature's guests. We all have an equal right to the good things, which nature has provided. God has left man to share out the good things of Nature. Therefore, every one of us in enjoying the good things of life, must have regard to the happiness of others; others have no equal right and ought not to be deprived of it. Recognising, therefore, that providence is universal, man is placed under an obigation to restrict his own consumption and to bear in mind that nature's presentations are made for all of us. This is the course of the obligation to the beneficience of nature."

Kant maintains that the very character of nature places us under obligation to share nature's beneficience equitably. When this is done, there is no violence among men. Violence occurs when there is no such sharing, and so violence on man's part is contraary to nature. Nature is a gift. The natural world is not something we have created. We did not bring it about. We are simply born into it. We find nature presented to us. Since nature is a pre-existent given, we can have only duties towards her for we can have no prerogatives over anything which is prior to us and not created by us. We stand in a relation of custodianship to Nature.

One characteristic of nature is its goodness. That goodness demands of us, as its custodians, that each one of us should limit his consumption to the extent of his needs; that every one should have equal access to nature to satisfy his needs, and that violence not

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

be used in the process of satisfying one's needs. The goodness of nature evokes not only a response of duty but also the attitude of gratitude and appreciation rather than possession and exclusive ownership. In view of the munificence of nature, man should respond to it with thankfulness. When gratitude is present, there is no desire to possess either in excess or in an absolute sense. Willingness to share and to limit one's needs is the normal response. The attitude that this is mine alone is thus both unnecessary and invalid. It stems out of an uncertainty regarding the future, which every one experiences and which one may try to bulwark against individualistically by surrounding himself with greater possession than is immediately demanded and using violence, if necessary, to attain them.

In Societies where the conquest attitude towards nature dominates, fear and acquisitiveness abound. Man's Motivation in such a situation is and stems out of a condition which man himself has created. Common sense tells us and history verifies that there is peace i. e. a state of non-violence among men, only when reality is shared more or less equally. Whenever it is not, there is jealousy, dissatisfaction, unrest and violence. Experience shows that human beings are such that, if a minority in a given system flourishes consciously at the expense of the suffering majority or if a system is such that great inequalities prevail, men will resort to violence to right the situation. From history we learn that a selfish response to nature provokes violence, an unselfish one, non-violence.

The second attribute of reality is its oneness or

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust. eGangotri

unity. Nature is characterised by harmony and balance. Nature is an organic whole. It is a system of inter-relationships and inter-dependence. The Natural world operates in terms of laws or principles, universally the same. The laws of nature ensure order, regularity, dependability and predictability. Nature does not act precipitously. It is not chaotic. Nature is orderly and sequential. The sun shines, rain falls and plants grow. The seed becomes a tree, it dies and new trees grow on its dead leaves and branches. There is a natural circle of being born, growing, dying and decaying. Water runs down-hill, forming streams and rivers, going into the ocean and is taken up into clouds and falls again. Recognizing nature as such, early thinkers declared this to be a moral universe. The fact that there is order, regularity and continuity makes this a moral universe. Nature is a suitable pattern for man to follow. Man is part of nature and nature's value pattern. Man is not an entity set off from all other reality to conquer and command it. Man too is subject to its laws and principles. When man acts in accord with them, he flourishes, when he acts contrary to them, he suffers. As nature is, so is man.

In view of this attribute of reality, man's natural posture towards one another is not one of opposition, antagonism and conflict. The non-dualism of reality means that one cannot validly divide persons into two categories, friend or foe. The complementary nature of reality means that man's natural attitude towards each other is one of mutuality, comradeship and helpfulness, 'a certain natural feeling of kindliness and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

goodwill' as Cicero indicated. Diversity in nature is reflected in differences between individuals. Its unity is reflected in the fact that man's basic ends or needs are universally the same.

The oneness of nature has as its counterpart the oneness of mankind. Man is in essence of the universal and by accident of the particular. Nature acts as a unit, a totality. Man is a part of nature. If man acts in accord with nature, he will seek unity with his fellowmen as his inclusive end or goal. Thus the good for man is that which unites ; evil is that which divides. Love or non-violence unites on the one hand, and hate or violence divides men on the other.

The third characteristic of nature which has non-violence as its implication is the cause-effect relationship. It is this which gives reality its unity. In the physical world every action brings about an equivalent reaction. This is the principle of equivalence. For every thing that happens there is a cause ; every cause produces an equivalent effect. Causality is the law of human conduct as well as natural events. Every human action bears fruit in this life or the next. Further, the nature of the action determines the nature of the re-action. Actions evoke similar re-actions. This is the law of identity. Every action has consequence, and the kind of consequences is determined by the nature of the action. As you do, so it is done unto you. Every person is accountable for his actions. No one is exempt from the law of cause and effect. While one cannot stop the seeds of past action from bearing fruit, one can determine what seeds he will plant now.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The assertion 'as you sow so shall you reap' is one way of indicating the inseparable relationship of means and ends. The means one uses determine the ends one reaches. It cannot be otherwise. Good means result in good ends, and evil means lead to evil ends. Good ends can be achieved only through good, not evil means. When one attempts to reach good ends through evil means, one fails. There is direct correlationship between means and ends. Violence has inherent in it the seeds of its own destruction. One may give numerous reasons for this. Violence denies respect for persons. Violence abrogates the sacredness of personality. It assumes that the person who exercises violence has absolute sovereignty over the other. The basic reason, however, is embodied in the statement that those who live by violence die by violence. The effect is like the cause ; action and reaction are identical. The means one uses determine the end he himself will come to.

What is true of violence is true of non-violence also. If one uses non-violence, he will come to a good end, either here or in the hereafter. Belief in this is what sustains the one who practises non-violent resistance to evil. He will resist evil but - if resistance requires killing, he will allow himself to be killed in the end rather than killing the other. He believes this because he believes that evil inevitably bears evil consequences. His act of love will have beneficial consequences of two types. It will bear good fruits for himself, and it will also have the consequence of sooner or later changing the one who

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

killed him. Violence will not do this, only suffering love will, since the former is contrary to reality itself, while the latter is not. Thus non-violence is not based on the presumed civilized sensibilities of the opponent, but in the very nature of the universe. It rests on the recognition that one can determine the nature of his own actions. He cannot will another's for him; he can only hope that his own action will sooner or later produce a similar re-action. Love cannot be commanded. One cannot force another to love him. He can only do those things, which will stimulate love in the other.

That the means used determine whether or not the end sought is reached, is a self-evident truth for some. It is intuitively obvious that evil means cannot bring about ends ultimately. There is abundant evidence that the sue of evil or violence augments, rather than diminishes, evil or violence. How many wars in man's history have been fought, supposedly to end war, and yet have only given birth to further ones. Wars do not solve problems. The wars only result in the continuation of evils in a different context. On the other hand, we do have instances of positive results achieved through non-violence.

One was when King Ashoka walked on to the battle field and saw for himself the results of his blood bath. He then gave up war and India had a period of unprecedented peace and prosperity. Another is in twentieth century India which has given us the great example of Gandhi and his non-violent liberation of India from Britain. His counterpart in America was

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Martin Luther King, whose leadership helped the Civil Rights Movement to achieve many successes through Non-violence. Of course he was himself killed as a result of his efforts. So were Socrates and Jesus, both of whom refused to live by violence. But Socrates and Jesus have been long remembered and they have influenced innumerable lives, while their contemporary conquerors remain unknown.

Finally, we often overlook the fact that by far the greatest majority of people in the world do live non-violently the greatest part of their lives. Acting violently towards people around us is the exception rather than the rule. The wide-spread publicity given to acts of violence to-day leads us to overlook this. If the relationship between means and ends, violence and non-violence, is not self-evident to the majority, then one need only ask the realists to be realistic. Let them look around and they will see that non-violence is the norm on the personal level and that non-violence has achieved remarkable results when used. It has simply not been used enough.

Love makes for unity, agreement, mutuality. Love brings about existence in unity; hate and violence separate and create disunity, as our experience shows. Man can realize his essential being only through love. Violence is a denial of being and an impossible condition of realization. Violence leads to self distruction, not self fulfilment. Violence is alien to being, both in regard to the nature of being and the way of its realization. Man is dependent and in most instances does not have control over the great forces around

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

him. Man's sustenance and continuance depend on nature. Man depends for his very life on the air around him which he breathes. If air be denied to a man a few moments, he would die. The food he eats is grown by another; he did not make the clothes he wears. Man's existence is made possible by the orderliness, harmony, regularity, creativity of the universe. Were nature to stop functioning as it does he would cease to exist. The elementary conditions were not created by man. Man lives in uncertainty. Man can never be sure of what the future will bring. Man cannot be certain that he will even be alive tomorrow. As man cannot know the future with absolute certainty, so he cannot insure against it completely. And what is true for ourselves is true for all others.

When one realizes how much nature gives him gratuitously—the air does not demand recompense for allowing us to breathe it; the Sun does not insist on a payment for warming us—when one sees how little he gives and how much he gets from the universe, all conceit leaves him. When man sees life as a gift, he no longer demands, cajoles, threatens, coerces or punishes; since to do so is contrary to the gratuity, the free self giving of nature herself. All men have the same needs, physical and psychological. All men seek self-realization. All men yearn for happiness. All men have the same problems. All men face death. They share a common humanity and a universal destiny.

It is important to note further that, in general,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

men seek the same ends: health, happiness, self-preservation. These are the goals or needs men have in common. Where men differ is in the means of reaching those ends or meeting those needs. One activity makes one person happy; another derives joy from a different kind of activity. One person nourishes his body with one kind of food; a different dish is preferred by another. One group or society creates one type of system to meet its needs, another creates a different one. Difficulties occur when one person or group believes its way to be the best and insists that all others agree and act accordingly.

In such a case, the means which are relative are raised to absolutes or universals; and, if coercion or violence is necessary for their adoption, then it is used and its use is believed, justified. But this only underlines the invalidity of the whole situation. The first mistake was to confuse means and ends and make absolutes out of relatives. The second was to believe that universals or absolutes can be established by violence. They cannot be, in fact they do not need to be, for they already exist. Thus non-violence is an implication or inference from the dominant aspects of nature, God and man. Nature is beneficient, one, and operates in terms of cause and effect. God is good, one, love and originator. Man is being, contingent and one with his fellowmen. From these, nonviolence follows. The truth of this is self-evident and intuitive.

In terms of pragmatic considerations, nonviolence is the only practical alternative to-day for two reasons: The first is that the weapons of violence are so dest-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ructive that, if used to their fullest capacity, the annihilation of civilization would very likely result. The second is that history as a matter of fact demonstrates two certainties, that violence and wars have created more problems than they have solved, and that non-violence, when tried, has worked not only on the personal but on the inter-social and international levels.

Further reflection leads us to recognize that violence needs to be justified, while non-violence does not need any justification. On reading history, we find that the protagonists of war are giving all kinds of reasons for their acts of violence - to establish justice, because one's country is in danger of being taken over, the right of self-determination, to make the world safe for democracy, freedom from tyranny, offense is the best defense to preserve liberty. The said reasons appear grandly sounding. However, if there was not something inherently wrong with violence, why would its users be so concerned about justifying violence! The reason might be that love-and-non-violence is the rule and violence is the exception. Love or non-violence is the normal or ordinary state of man ; hatred or violence is extra-ordinary and unusual. What is normal or the rule need not be justified; it simply is. The rule that is broken, the abnormal, must be justified.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

4

THE MESSAGE OF GANDHI

I. Truth and non-Violence :

Truth was for Gandhi the ideal to be striven after, it was always to be approached but, being infinite, it would be ever receding. Gandhi's non-violence is based on the higher aspects of human nature which rebel against tyranny, injustice and authoritarianism. For Gandhi non-violence involves an inner conflict which requires us to defeat fear, greed, anger and guilt. The passage to truth through non-violence was the aim of Gandhi's effort. Gandhi insisted that non-violence is the best way and the shortest path to truth. It is not the best but the only way to truth. Gandhi believed that unity with truth and identity with truth could be realized only through love and selfless service to the manifested universe, particularly the universe of living beings. Sacrifice involving even death would be the last and irrevokable step in such service. Gandhi maintained that a man in search of truth ought to abstain in thought, speech and action from injury to living beings and men. That is the beginning of Ahiṁsā (non-injury or non-violence).

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

For Gandhi the transcendental aspect of Reality was a truth of inner experience. Gandhi identified himself with humanity, its joys and sorrows, its aspirations and inner longings. He realized that it was through love alone that he could serve it. Gandhi's tendency to battle against all odds for the truth of his outlook and experience distinguished him as a moral genius and a man of action. Gandhi insisted that the weapons of fighting against evil and injustice, exploitation and tyranny must be nonviolent, pure and moral. Gandhi declared that violence is the law of the jungle and love is the law of the human species. Gandhi also insisted not to surrender to evil and injustice no matter what may happen, since surrendering to evil for any reason whatsoever is moral and spiritual death.

Gandhi believed there was a tremendous urge in human nature for peace and freedom. Gandhi's purpose was to advance man's progress towards a rational world order. He is the immortal symbol of love and understanding in a world rent with hatred and torn by misunderstanding. He declared that resistance to evil by non-violence demands greater courage, discipline and persistence than meeting evil with violence. Gandhi believed and brought the long cruel story of history to witness that violence breeds violence and tyranny. Methods of military force and all other forms of violence tend to perpetuate the rule of force and armed strength. Use peaceful means, if you wish to secure peaceful ends. Gandhi's greatest contribution to political philosophy is his doctrine of non-violence. Gandhi was concerned not only with physical non-violence but equally with non-violence by mind and words.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

No one did more than Gandhi to wipe out untouchability from our society. If our constitution proudly proclaims the abolition of untouchability, it is largely due to the awakening that Gandhi brought about in the minds of caste Hindus. Ahiṁsā means love for all living beings. Gandhi saw that Ahiṁsā was the only effective mode of interaction between human beings and that it could provide a solution for almost any problem involving human relationships. He demonstrated to the world the strength of man's invincible soul when it was pitted against physical force or military might, of moral values as against material ones, and of service and sacrifice as against selfishness and acquisitiveness. Gandhi taught us the beauty of truth and the sublimity of the human spirit. He evolved the doctrine of trusteeship through which he contemplated the transformation of a capitalist into a socialist society. Gandhi's doctrine of trusteeship does not support capitalism, but instead of crushing capitalists it gives them an opportunity to change their outlook. Gandhi wanted the capitalists to hold their wealth in trust for the people and use it for the good of society and not for personal enjoyment alone.

Gandhi said that man must pursue truth and nonviolence in life, if he wants inner contentment. For Gandhi achieving the end was not the criterion of success. Purity of means was more important than the desirability of the end. He believed that immoral means cannot achieve a moral end. The socio-economic emancipation and moral growth and spiritual regeneration of the individual formed the quintessence

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of Gandhi's mission in life. Gandhi reminds us of the fundamentals of ethics, that love is better than hate, peace is better than war, co-operation is better than conflict, and persuasion is better than force. Gandhi's advocacy of non-violence as an instrument of political action has aroused interest throughout the world and has made the most diverse groups attempt to use it for solving their problems. Gandhi's philosophy has also been followed throughout the world and has become the corner stone as well as the deep foundation of the structure of human liberty.

Since the liberation of India through the doctrine of Ahiṁsā under the leadership of Mahatma Gandhi, the entire world's attention has been focussed on the efficacy of that doctrine. Since then, many countries are evincing a great interest in fully understanding the philosophy of Ahiṁsā. For they believe, it may be the solution to the puzzling world problems which appear to destroy the entire fruits of civilization and culture at this critical juncture when the dark clouds of global war are looming large over the sky.

II. Satyāgraha and Civil Disobedience :

Satyāgraha means literally insistence on truth. The use of Satyāgraha carries with it many and varied implications. The man, who adopts the weapon of Satyāgraha, has to direct it against the evil and not the evil-doer. This is a very difficult thing to do, and it requires a continuous process of self purification. At the same time, he has to be sure that it does not inflict suffering on the other side, and he must be con-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

tent to invite suffering on himself. Suffering, deliberately invited in support of a cause which one considers righteous, naturally purges the mind of the Satyāgrahi of ill-will and removes the element of bitterness from the antagonist.

The efficacy of Satyāgraha depends upon the tenacity to resist evil which, while it abjures force, develops in the Satyāgrahi the faculty to face all risks cheerfully. It is only when these requirements are met that non-violent Satyāgraha becomes a mighty weapon of resistance both in the struggle for freedom as well as in self-realization. Gandhi adopted the technique of Satyāgraha, by which mass resistance could succeed in achieving enduring results, without resorting to force and leaving a legacy of bitterness behind.

The technique acquires great significance in the modern world when instruments of coercion and destruction are concentrated in the hands of a few rulers in every country. Those who serve the cause of freedom or collective welfare have no other efficacious weapon left, except Satyāgraha. Satyāgraha is an-activity resulting from an effective will to vindicate the supremacy of the moral order. In the hour of danger Satyāgraha demands the highest form of heroism as well as self-control. Gandhi declared that Satyāgraha is a weapon of the strong, not a cover for the cowardice of the weak. The power of Satyāgraha lies in the Satyāgrahi's firm determination to uphold his life, in a spirit of humility.

The relevance of Satyāgraha, both as a way of life and as a weapon for evolutionary social change, need

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

not now be in doubt. For it has been used successfully by Gandhi in India, by Negroes in the United States under Martin Luther King's guidance, and elsewhere. Gandhi's principles and the technique of Satyāgraha are highly effective instruments of peaceful, economic, social and political change, whenever and wherever it is required. Satyāgraha is based on love not hate, on loving one's opponent and suffering to convert them. Satyāgraha demands self-discipline and may entail self-sacrifice, fasting, imprisonment and death ; yet it has the supreme virtue of providing means consonant with the highest ends. The cross indicates that the love which suffers is more powerful than the force which inflicts suffering.

Civil disobedience to unjust and discriminating laws and regulations and resistance to evil and injustice, when carried out in the best spirit of non-violence, is also a kind of Satyāgraha. Civil disobedience has four important characteristics. Participants oppose tyranny, aggression or an evil system with all the vigour at their command ; but they believe in the worth and dignity of their opponent and insist upon loving him, even when he showers abuse or inflicts physical punishment upon them, or even when he kills them. Participants try to bring about a change of attitude within their enemy. They strive to raise his sights, not to subdue, cripple or kill him. Participants take loss and suffering upon themselves. They do not inflict pain upon another, nor threaten him with pain. There is no threat of retaliation, massive or otherwise. It is important to bear in mind that

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

non-violent action does not mean the absence of violence or the absence of anguish and suffering, but that the agony involved is taken upon one's self and not visited upon an opponent. Participants undertake constructive work whenever possible. Protests against injustice or destructive systems and practices is not enough. The eradication of poverty, the building of co-operatives, the establishment of village industries, the improvement of educational facilities : these and similar efforts must be constantly entered into.

III. GANDHISM AS THE STRONGEST, MOST CONSTRUCTIVE FORCE TODAY :

The message of Gandhi is even to-day the strongest revolutionary and constructive force in our country and the world. Gandhi was a seeker of truth and a social scientist. Gandhi was one of those masters of mankind who appear once in every several centuries. What Gandhi stood for will be with the human race for ages to come. Gandhi's message has gone deep not only in India but in many other countries. The world will realize that it needs Gandhi much more than any other modern teacher, particularly in view of the crisis in which it is becoming more and more submerged.

Dedicated groups of Gandhians belive that by non-violent means of persuasion and Satyāgraha a total revolution encompassing individuals as well as societies can be brought about. Gandhi wanted to replace capitalism not by state capitalism, but by his philosophy of trusteeship. According to Gandhi's

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

concept, even the labourer has to behave like a trustee in providing his skills. Gandhi, if alive, would have opposed tooth and nail the direction of our economic planning as a result of which inequality has grown, unemployment has increased and more than forty percent of our people live under a subsistence level.

Gandhi also belived in a decentralized economic and political order and was opposed to the concentration of power at the centre. People may be fooled by centralized socialism for a time, but sooner or later they will discover its reality. At present our rulers have betrayed the ideals of Gandhi. Himsā and intolerance are on the increase. Prohibition has been scrapped. The programme of rural reconstruction has been given up. All the old fervour for the uplift of our fellowmen has given place to acquisitiveness and selfishness. Surrounded by a world given to much mental and physical violence, Gandhi tended to put a great deal of stress on the virtue of Ahimsā or non-violence. Gandhi is essentially the teacher and exemplar of a dynamic social ethics, the aim of which is to evoke and to release the positive forces of love from spiritually sensitive men and women so as to strengthen the moral texture of society. Such a society alone can provide the sustenance and stimulus for the all-round growth and fulfilment of its members.

Gandhi's principle of Ahimsā has been inscribed in the spirit of India for more than two thousand years. Mahāvīr, Buddha and Vaishṇavism have made Ahimsā the substance of millions of souls. The way to peace leads to self-sacrifice. This is the message of Gandhi, the conscience of immortal India. Gandhi says that India's message to the world is self-sacrifice.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

5

NON-VIOLENCE : ITS LIMITS IN EVERYDAY MUNDANE LIFE

An analysis of religions such as Hinduism, Budhism and Jainism leads us to recognize that they make a distinction between the conduct of a layman, that is a person engaged in a worldly pursuit of any kind, and that of persons who have entirely renounced all worldly pursuits and have become monks, ascetics or adopted the discipline of a saint. A much higher standard of morality is required of the latter, one reason being that he is looked upon as an example for the former to follow. He embodies the ideal which the layman is striving for but has not yet reached. Thus the life of the ascetic differs from that of the layman.

A layman abstains from intentional killing or from Himsā toward any living creature. For the layman the extent to which Ahimsā or non-violence is to be practised would depend upon the circumstances. The above religions declare that a layman must perform his duties with due care and caution, without any ill will, malice, anger, greed, deceit, pride or passion. A layman's life should tend to an all-round progress in all developments of life and spheres of action. A

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

layman should be a good and successful citizen or ruler. A layman is not able to avoid completely Hiṁsā which is committed in the exercise of one's profession such as a statesman, military commander, trader, artisan, agriculturist or industrialist, yet he is in a position to lead a non-violent life to the extent of his limitations, capacities, situation and circumstances in life. Similarly, a layman cannot abstain from committing Hiṁsā in defence of person and property, while safeguarding against thieves, robbers, assailants, assassins and enemies, in meeting their aggression and in causing the least possible injury necessary in the circumstances in which he may find himself. Thus, it may be argued that a layman's practice of Hiṁsā is not only quite consistent with but is helpful in achieving material progress and prosperity and national advancement.

The law of non-violence can be practised while one is engaged in the daily transactions of life and in the everyday affairs of our common life. The rule of non-violence is practicable in all walks of life and in all spheres of social, national and international life. Even though a layman wants to lead a non-violent way of life, he is required to resist tyranny, injustice and evil deeds and to counter-act the harm done by unsocial elements in a society. The central idea in the observance of Ahiṁsā by a layman is that one should not hesitate in the discharge of his duties as a soldier, worker, journalist, businessman, industrialist, ruler or administrator, all along in a non-violent manner. Unless the activities of mind, speech

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

or body are goaded by passion, the layman's acts in the discharge of his duties cannot, it may be argued, be deemed as Himsā or Violence. As the world consists of wicked people and mischief-mongers as well as kind and peace-loving people, there are occasions when non-violence may have to be tempered with the defensive use of violence.

It is inevitable, therefore, that a state have a police force for the maintenance of law and order. Similarly, to protect a nation and to guard its freedom from the onslaughts and aggressive attacks of enemy nations and the imperialistic designs of world power, it is necessary to maintain its defences through efficient military forces. It should be remembered that a nation must always endeavor to settle disputes, disagreements and other problems in the first place by non-violent means if possible. However, when it finds that negotiations and persuasion fail, there may be no other alternative than to use force in such contingencies.

It may be argued that resistance to evil with force is not only inevitable but becomes a duty in such contigencies. If a country is attacked by an enemy, is not its government duty-bound to resist invasion, to fight battles in which many may be wounded and killed, property damaged and the general peace endangered? The government of a country, in spite of its belief in Ahimsā, may have to perform such acts; and the same are within the permissible limits of Ahimsā, as long as the motive is national defence. However, there is no justification in using force in the furthering

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of aggressive intentions to subjugate other nations and deprive them of their freedom.

A free country cannot ignore the truth that defence is the life-breath of freedom. The vast majority of citizens of every nation believes that it is a vital necessity to keep up the armed forces needed for defence. It may be argued that, in the world as it exists, not to have the latest means of defence may result in courting national extinction. The history of India shows that, whenever India was forced to fight in the cause of righteousness, she never lagged behind. The following are examples of this. The Mahābhārata is a record of righteous fight waged by the Pāṇḍavas against the Kauravas, the Pāṇḍavas coming out successful. The Rāmāyaṇa is an account of a righteous battle waged by Shri Rāmachandra against Rāvaṇa wherein Rāmachandra became victorious. After the partition of India in August 1947, when Kashmir was attacked by Pakistan, the sending of the Indian army by the Union Government to guard the freedom of Kashmir and to push back the aggressors was justified by Mahatma Gandhi. In 1965 Lal Bahadur Shastri, the then Prime Minister of India, was right in demonstrating effectively the military strength of free India against the aggression of the Pakistan forces. In December 1971, Smt. Indira Gandhi, the Prime Minister of India, was fully justified in declaring war against Pakistan. India was forced into the war to create the conditions under which the refugees could go home. The independence of Bangladesh was a byproduct. The fighting continued for fourteen days and culminated in the

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

surrender of the Pakistani armies to those of India and the Free Bangladesh forces.

These recent conflicts may be seen as a practical demonstration of the non-violence of the brave on the part of India, as India stopped fighting and allowed its neighbour Pakistan to realize its mistake and refrain from aggressive acts. Until the United Nations Organization becomes strong and effective and the member nations show their willingness and consent to abide by its disciplinary rules and regulations, and until the big powers refrain from exercising their right of veto in upholding the Charter of Human Rights, there will be no guarantee to safe-guard the liberty of weaker nations. The necessity of maintaining efficient defensive forces cannot be waived if there is no hope of stopping present and future wars. In the absence of any effective control by the U. N. O., nations of the world to-day seized with the lust for power and possessions and with their outlook warped by personal, national, racial, religious and ideological self-interest, are engaged in a race for building up their military power without any limit. This has led to the waging of the last two world wars and portends that of a third one with dreadful nuclear missiles and weapons. The political consequences of such an attitude of mind has been a widespread indifference to the moral values of life and a justification of many inhuman cruelties and barbarities prepetrated in the name of national progress and national security in many countries of the world.

The very powerlessness of the United Nations

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Organization to-day is sufficient evidence of the necessity and justification of laws and legal institutions. A world without rules, laws, legal institutions and punishments, in which Ahiṁsā is practised universally, is the ideal world we may aim at. It has not yet been realized. Thus, keeping the ideal of Ahiṁsā or non-violence before us and ever striving towards it, the relative justification of law and legal institutions has to be recognized and accepted because of the hardness of men's hearts. While we should not lose ourselves in the pursuit of complete Ahiṁsā, it is the duty of every human being to strive perpetually to eliminate violence and grow towards the ideal. It may be argued that at times the spirit of love actually demands resistance to to evil. If human welfare is the supreme good, peace and war are good only in so far as they minister to it. The fearless and impartial administration of justice must be considered as the noblest contribution of the world's jurists in shaping the judicial system of the modern world.

The primary duty of every civilized government is to maintain law and order. In the absence of law and order it is likely that the stronger would oppress and persecute the weaker sections of society, and this would lead to chaos and disorder in society. Jurists have developed the institution of law and judicial administration as a necessary organ of civilized society for the protection of peace-loving citizens and the effective control of anti-social elements. Laws and rules are the outgrowth of man's experience with life, and they respect the right of men and women to lead

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

their lives as they desire as long as they do not trespass on the rights of others. Active involvement in the enforcement of law is a civil duty. The only sound principle on which a bright future may be realized is the co-operation of all citizens in the firm application of law.

The only guardian of people's liberty is a Court which is independent, honest and intelligent. For the resolution of the present crisis of the world it is necessary to extend the rule of law into international affairs and to create a body of international law as an effective instrument for peace. Then, all international disputes can be settled through the legal methods of mediation, arbitration or judicial decision rather than by recourse to war.

The purpose of law is to reconcile conflicting enterests and it should neither be the sheer command of a dictator nor an instrument of oppression. In a welfare state laws should be and are a means for suppressing disorder and promoting peace, secularity, order and progress. The purpose of law is not only to balance interests between individuals but also between Society, and the individual. The law cannot impose virtue or morality, yet it must reflect the positiv-morality of society and it must grow so as to live up to the aspiration of society and the age. In current legal thinking, all over the globe, law is being brought into a closer relationship with other social services in its practical manifestation or application. In order to justify its existence law should be flexible and socially alive. In practice, it is like science, always seeking

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

new instruments, new experience, new ways of furthering the good life.

The practical application or administration of law is dependent on the executive agency and the vigilence exercised by the courts in general and the Supreme Court in particular. The ultimate purpose behind all legislation should be that of promoting the socio-economic welfare of all human beings in a particular society, at a particular time and place. The courts exist to uphold the fundamental principles and they must maintain the high traditions of the judiciary and perform their duties without fear or favour. While interpreting the law, judges must bear in mind that in a welfare society no one or a few persons can be allowed to amass all the wealth or the bulk of property. In this era of social justice it is necessary that judges consider the impact of their decisions on the social life of the country.

In the present state of society, rules and laws are necessary because Ahiṁsā is not the guiding principle of human behaviour. At times coercion and violence may have to be used. When Ahiṁsā becomes pre-eminent, then laws and coercion will not be necessary, at least on any extensive scale. Until that time, we cannot do without them.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

6

NON-VIOLENCE AND WORLD PEACE

The greatest problem we face today is how to create conditions for peaceful living. Many of the tensions that exist in the world today result from a lack of understanding of the feelings, needs, hopes and objectives of people and governments. Peace is a way of life which must be supported by a society's major institutions: educational, cultural, industrial and religious. Today if we would, in religion for example, entertain a sense of tolerance for the followers of other religions and treat all life as sacred, an era of peace and prosperity would be heralded in.

It is a well known fact that the present world is war weary that, while governments are preparing for war, their people not only do not want war but definitely want peace. Peace is not the absence of conflict but the ability to cope with conflict. Political ideologies divide the world to-day. Everyone is inclined to regard his own principles as wholly right and opposing ones as completely wrong. However, it is impossible to believe or to even really listen to what others say, if we are convinced that what we hold is absolutely true. We must be able to distinguish bet-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ween truth and propaganda. The problem we face today is how we can emerge from the threat of physical power and wars so that we do not all perish under atom bombs. Today, world peace is threatened with the existence of enough atomic and nuclear weapons to annihilate the whole human race. Hydrogen bomb-laden planes patrol the skies and inter-continental missiles are kept ready to kill millions. Thus mankind is exposed to a far greater threat to its existence than ever before. It faces the possibility of complete extinction.

Today there is not a balance of power but a balance of terror which maintains an uneasy peace. There cannot be an assurance of peace in the future unless both internal and external violence is eliminated. Gandhi had great faith, in spite of appearances to the contrary, that a period of peace and freedom is within the realm of the possible and within our reach. Men everywhere are thinking about a moral equivalent of war. Gandhi's non-violent non-cooperation offers that equivalent of war. Gandhi's major contribution to world peace is an attempt to put into practice non-violent programmes for fighting evil. Gandhi's way of solving the problem of violence, internal and external, was to train a body of men and women who would have no internal tensions and would help to resolve tensions within society. Once tensions within society are reduced, Gandhi thought, international tensions would automatically diminish. Our so-called highly progressive modern scientific and technological civilization with its spectacular conquest of nature seems

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

to be taken over by a refined barbarism leading to moral degeneration and an exaltation of violence. For the resolution of the present crisis of the world it is necessary to cultivate the higher or spiritual values of life.

Gandhi's thoughts and actions were inspired by a vision of humanity evolving towards world peace and harmony. Gandhi declared that war and violence never solve any problems. They sow the seeds of future wars and the continuance of hatred. Gandhi insisted on the resolution of all conflicts by peaceful means. His plan for attaining peace is forceful and important, if the future of humanity and its peaceful, orderly progress is our concern. Gandhi advocated that all our resources be utilized to war against the common enemies of man, namely, ignorance, poverty and disease. He insisted that it is necessary to devise means and provide ways to resolve conflicts through negotiation, mediation, arbitration and tribunals, not through weapons involving total destruction. Gandhi's gospel of peaceful means for resolving all conflicts is the only way to escape the disaster of nuclear war. Gandhi declared that, if the leaders of mankind who have control over the engines of destruction were wholly to renounce their use, permanent peace could be obtained. This is clearly impossible unless the great powers of the earth renounce their imperialistic designs. Peace is not a possession but a perpetual aspiration. In spite of appearance to the contrary Gandhi had great faith that a period of harmony and concord is not too far distant.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The world is at a crucial stage. It is at cross roads, facing a crisis the like of which we have never seen before. Along with others, the believer in non-violence is deeply concerned about establishing peace in the world. He knows that the only peace which can endure and be worthy of the name is based on justice. The means must be consistent with the ends. As a matter of fact, there is no way to peace. Peace is itself the way; and it is only as we explore it, practise it, try to incarnate it and if necessary lay down our lives for that way, that we shall some day reach the peace that all men seek. To restore faith, to unloose what was once described by the word love, to enable the moral and spiritual forces of the universe to work through us, this is far and above the most important thing for any of us to-day.

To break with violence, suspicion, distrust and hatred in a world gone mad with those passions, to show in our lives that we trust and commit all that is most precious to us to those same moral and spiritual forces, nothing else is as important and necessary for us today. Were we to do so in sufficient numbers, there might be established a rock upon which politicians and statesmen could build for the elimination of war and the realization of peace. It has become abundantly clear now that unless the minds and spirits of men are cleansed, wars will not be abolished and the menace of destruction will continue to hang dangerously over the head of mankind. Gandhi's teachings have moved men to noble deeds and have improved the quality of life. They have brought

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

humanity nearer to the goal of peace and universal brotherhood. If the law of Ahiṁsā were to take root in every heart, universal peace and prosperity would bless our world.

For maintaining cordial relations among individuals the golden principle of 'live and let live' has to be restored. The same principle is applicable to nations and communities for maintaining cordial relations. As long as nations and communities fail to observe that principle, there is no hope for solving the world's problems amicably. If there is a lack of cordiality among nations, world tension will continue as before. As long as the rulers of nations tend to use violence, there is no hope for world peace. A change can be brought only by faith in non-violence. If 'might is right' is the policy of powerful nations, there is no hope of world peace.

Social progress depends upon mutual sympathy, kindness, love, sacrifice and a sense of tolerance among members of a society. Similarly, we should remember that there is a close relationship between the conduct of an individual and the society he lives in. The conduct of an individual is reflected in his social environment, and the growth of an individual depends upon the social environment. The social environment cannot remain pure if the individuals in a society are not pure or moral. It is difficult to improve the conduct of an individual living in an impure social environment. If an individual abstains from violent tendencies, he will develop friendliness, toleration and kindness in his interaction with others. If the behaviour

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

of the ruling class becomes immoral, the whole nation deteriorates; and in such a degeneration of society individuals will be affected also. However, when rulers are moral and practise non-violence, they and the ruled alike enjoy happiness and prosperity. This is true not only of non-democratic countries but democratic countries as well.

The big powers to-day, democratic and non-democratic, who deprive small nations of their national freedom, boast that they exert influence over small nations for their welfare only. But as a matter of fact, the big powers exploit the small nations of their national wealth and resources and utilize the services of the people of small nations for their ambitious designs. Such a policy of exploitation is due to the violent and selfish tendencies of the big powers. If a nation, though fully equipped with a defence sufficient for guarding its freedom, entertains faith and behaves non-violently towards other small nations, there will be mutual trust and no desire to subjugate other small nations. Peace to be enduring has to be founded on justice, fair play and truth.

———

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

7

THE LAW OF NON-VIOLENCE AS ENUNCIATED IN JAINISM

Jainism was the pioneer in preaching the sublime principle of Ahiṁsā to mankind. Jain teachers were the first and foremost in the history of human thought to propound the law of Ahiṁsā. Ahiṁsā is the doctrine of non-violence, non-injury or non-killing. It is enjoined repeatedly in Jain literature and the uniqueness of Jainism lies in the urgency with which it extended the practice of Ahiṁsā to all forms of life. Jainism was the first among the world religions which proclaimed Ahiṁsā as the main criterion of moral life. The importance of Ahiṁsā is reflected in its being the initial one of the five great vows prescribed in Jainism. The first vow runs like this :

> I renounce all killing of living beings, whether subtle or gross, whether movable or immovable. Neither shall I myself kill living beings, nor cause others to do it, nor consent to it.

To aid the devotee to fulfil the vow of Ahiṁsā he should meditate on five things—carefulness of speech, carefulness of mind, care in walking, care in lifting and laying down things and thoroughly seeing to one's

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

food and drink. Ahiṁsā does not mean merely a negative virtue of non-violence. Ahiṁsā is based upon the positive quality of universal love which is the result of a recognition of kinship among all living beings. One who is actuated by this ideal cannot be indifferent to the suffering of others. For all sorts of living beings pain is unpleasant, disagreeable and greatly feared. All creatures know pleasure and displeasure, pain, terror and sorrow. Recognizing the universality of such suffering, one should have compassion. The follower of the doctrine of Ahiṁsā is compassionate towards all living beings, entertains delight at the sight of beings more advanced than himself, is merciful to the afflicted and indifferent toward those who are perverted.

The law of Ahiṁsā has indescribable power if honestly and faithfully followed. Ahiṁsā Dharma or universal love to all living beings is the foundation of the Jains' divine life leading to the goal of liberation and self-realization. The great Jain thinkers have shown that love and compassion towards all creatures is the kernel of religion. Jainism also accepts the principle of Karma in the sense of cause and effect—"Every good deed will bear its fruits to men, there is no escape from the effects of one's actions". It is because of the principle of Karma, that Ahiṁsā produces positive results. Ahiṁsā alleviates quarrels and wars. Furthermore, Ahiṁsā enables the individual to free his soul from the bond of Karmic matter.

Hiṁsā (violence) and the lack of compassion are not the only causes of the bondage of souls and

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

evils in the world according to Jainism. Four passions producing the same effect are anger, pride, infatuation and greed (Krodha, Māna, Māyā and Lobha). These passions give rise to bondage (Bhāva Bandha) in contrast to the bondage resulting from the permeating of the soul by matter particles (Dravya Bandha). In a more general sense desires and pleasures are the primary causes of both rebirth and the world's ills. Desires and the drive for pleasures become the primary sources of evil.

For the observance of Ahiṁsā, Jainism has prescribed four other vows which are :

1. 'Satya' i.e., truthfulness or not uttering falsehood.
2. 'Asteya' i.e., not stealing or taking of anything not given.
3. 'Brahmacharya' i.e., chastity or abstention from sensuality and,
4. 'Aparigraha' i.e., non-greed, non-attachment, renunciation of worldly things.

The monk, the Muni or the saint who has renounced worldly pleasures has to observe completely the vow of Ahiṁsā along with the four other vows. But in the case of house-holders, the five vows or principles of conduct are to be observed with limitations. While house-holders are expected to consciously practise the first three vows, the fourth vow of Brahmacharya implies for the layman a strictly monogamous life, i.e., to be content with one's own wife only. As for the fifth vow of 'Aparigraha' house-holders have to

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

observe it by limiting their posessions, a practice called Parimita Parigraha.

The three Jewels of Jainism are Samyag Darśana (right faith), i.e., an acceptance of a belief in the Jaina scriptures as the teachings of the Tīrthankars, Samyag Jñāna (right knowledge) i. e., an understanding of Jain philosophy and Samyak Chāritra (right conduct) as discussed above. Jainism prescribes and insists that all three jewels be practised simultaneously if the individual is to be liberated. Faith alone is not enough, nor is Jñāna. The *mōksha mārga* or path of salvation is a threefold one. Jain thinkers have classified all living beings into different groups according to the sense organs possessed by them. Life consists of two kinds of vitalities, conscious and material. Conscious vitalities are the attributes of life or Jīva such as consciousness, peacefulness, happiness, power or strength. Material vitalities are ten in all—the five senses, the three forces of body, speech and mind and the two powers,the process of breathing and the period in which a living creature survives. The conscious vitalities are possessed by all Jīvas or living beings alike. Living beings differ in complexity in regard to the ten material vitalities. Plants are one-sensed organisms, worms are two, ants are three, moths are four. Human beings are fivesensed beings with a mind.

The above classification is a biological and evolutionary one. A further difference is between living beings capable and incapable of movement. The latter have to adjust themselves to their environment while the former do not. Man is unique in that he

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

can change and re-order his environment to suit his ends. In this he is a creator and an architect of his own life, whereas all other organisms have to passively submit to the shaping influence of the environment. This higher capacity in man makes him realize his kinship to the other animals. This realization of the kinship of all organisms imbues man with an ethical sense of love and sympathy towards all living creatures. Whenever man finds any being in trouble and suffering, he tries to remove the cause of its suffering and place the suffering creature out of danger. This love and suffering towards all living creatures is the necessary ethical outcome of the ultimate philosophical principle, the fundamental unity of living beings.

According to Jainism society consists of two main groups, the house-holders or persons leading an ordinary life and ascetics, Munis or Sādhus who have renounced all temporal possessions and who have as their goal the purification of the individual. The house-holders are the main supporters of society as a whole. They are engaged in various occupations in the trades, industry and agriculture. The house-holders' group is responsible for the economic stability of society as a whole. The house-holder is expected to set up a family which is the basic unit of society. A family implies husband, wife and children. Setting up a family, therefore, implies marriage. Marrying a wife is an indispensable condition of a successful family life.

The other group consists of ascetics, Sādhus or Munis who have renounced worldy pleasures and practice austerity daily. Jainism advocates the practice of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

asceticism or 'austerities' throughout all of one's life and not in just the fourth stage. Asceticism leads to a state of inner serenity and calm, which no external events can disturb. Asceticism is voluntarily, freely and gladly practised, because one is aware of the good results it produces and the evil results indulgence leads to. Jainism recognizes the uncertainty, brevity and vanity of life. Asceticism in Jainism has as its goal, the purification of the individual. From the Jain standpoint asceticism enables a person to have right views because he is not attached to things and thus is not bent on defending and preserving worldly possessions. Asceticism is the basis of a non-legalistic ethics, as one voluntarily does the good rather than being forced to by rules or laws. Asceticism leads to an uncluttered life. Through austerities, the vestiges of Karma are dissolved and destroyed, and the Jīva is restored to its original purity and splendor. Even the bowl and the 'Piñchhī' (made from peacock feathers) used daily by the ascetic are not to be considered as exclusively his own. If the concept of 'limited possessions' is to guide the house-holder, the ideal of the ascetic is that of complete detachment or non-attachment. The ascetic is free from attachment, wise, controlling himself, seeking the law, earnest in the performance of austerities, performing his religious duties and regrading nothing his own. An ascetic's practice of austerities leads to both bodily and mental discipline. An ascetic is free from the four passions—anger, pride, deceipt and greed. The contribution of the ascetic to

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

the general culture of society is so important and the cultural value of the ideal is so great that it forms the basis of the development of the Society as a whole. Some of the women who renounce worldly pleasures, study Jain scriptures and prefer to lead a disciplined life by observing religious vows are called 'Arjikās' or 'Sādhvīs' in Jainism.

Men and women leading a mundane life along with the ascetics and Sādhvīs are guided in their lives by the code of ethics prescribed in Jainism. The three basic vows called Mūlaguṇas are abstaining from wine and other intoxicating drinks and the use of opium and other drugs, abstaining from the eating of meat and abstaining from eating honey. The observance of these vows saves the house-holder from the injurious effects arising from indulgence and are based on the following grounds. Wine and other drinks stupify the mind and lead a person to commit violence without hesitation. Pride, fear, enmity, sexual passion and anger are some of the concommitants of drinking which lead to violent acts. Meat cannot be got without the destruction of life. Even the flesh of a dead animal has spontaneously born germs in it which are killed when cooked and eaten. Finally even the smallest drop of honey may often represent the death of the bees deprived of it.

After observing the three basic vows, every house-holder has to observe five other vows to the fullest extent possible. The first is Ahiṁsā or non-violence. The remaining four are truth, non-stealing, chastity and limiting one's worldy possessions and are prescri-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

bed to strengthen the vow of Ahiṁsā. Ahiṁsā is in actuality a positive virtue. It enjoins persons to entertain universal love and mercy towards all living beings in nine ways—abstaining from committing Hiṁsā by oneself through mind, body and speech, abstaining from committing Hiṁsā through others by mind, body or speech and abstaining from encouraging the commission of Hiṁsā through mind, body and speech. In short Ahiṁsā should be observed in thought, word and deed, and Hiṁsā or violence be avoided through acting oneself, making the agent to act, and passively approving the commission of Hiṁsā done by others.

Passion is the major cause of violence. The existence of passion itself affects the purity of the soul or Ātman. Hence, the vow of Ahiṁsā naturally implies purity of thought, word and deed actuated by universal love and mercy. So far as a house-holder is concerned Hiṁsā is committed either inevitably or intentionally and knowingly. It is committed inevitably in the performance of domestic work such as in preparing food, cleaning the house, constructing buildings, maintaining gardens and keeping cattle. Hiṁsā is committed also in following one's profession in life such as agriculture, trade, industry and profession of a soldier or military man. Finally Hiṁsā is committed unavoidably in the defence of person or property against thieves, assassins, assailants, enemies and in the removal of aggression against religious groups and the nation.

Among examples of intentional Hiṁsā or violence

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

according to Jainism are indulgence in acts of violence through ignorance, committing Hiṁsā in the name of religion, killing animals for a religious sacrifice, killing a distressed animal under the misconception that the distressed shall be relieved from suffering if killed, and killing ignorant votaries by inducing a false belief in them that the body being destroyed the soul would be free.

The second vow is called 'Satya', i.e., speaking the truth or not lying. Since the whole moral code of Jainism is based on the doctrine of Ahiṁsā, every subordinate moral principle must be consistent with the observance of the vows of Ahiṁsā. For example speaking the truth should not result in pain to other living beings. Thus if a person hides himself in a sacred spot and an assailant who is pursuing him asks you of his whereabouts, you are expected to keep silent. Or when a hunter is pursuing an animal, you are expected not to reveal the hiding place of the animal. A person is not expected to speak if it may result in the endangering of religion or national freedom or the curtailing of human rights. Thus if a statesman with a non-violent motive abstains from revealing his mind to his nation's enemies, it need not be supposed that he breaks the vow of truth.

The third vow is to abstain from stealing. Taking an object which is not your own and which is not expressly given to you by the owner thereof is called stealing. For example, a trader using false weights and measures is violating the vow of non-stealing. Or a person who indulges in black-marketing and thereby

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

robs society of its legitimate rights and privileges is doing what amounts to breaking the third vow. The fourth vow is to renounce sexual pleasures. This vow when applied to ascetics implies absolute celibacy in either thought, word or deed. The intention of the fourth vow is a strict monogamic life among house-holders. He too should observe this vow by thought, word and deed. The house-holder is expected to maintain sexual purity in order to secure domestic happiness for himself and promote the same among others in society.

The fifth vow refers to the personal possession of property and wealth. An ascetic cannot have any property of any type because of his vow of renunciation. A householder is expected to practise the vow of non-possession in a modified form to suit his condition of life. He has to limit his personal possessions. Whatever accrues to him beyond his self imposed limit must be set apart for the benefit of society as a whole. This self imposed limit to possessions and surplus income is a necessary step in his spiritual development so that he may ultimately secure complete isolation from his possessions.

In Jainism one's possessions and objects of worldly attachment are classified into the two categories of external and internal. The objects of external attachment are of three kinds—attachment to inanimate objects such as a house, land, jewelry or vehicles, attachment to animate objects such as a wife, husband, children, friends, cattle or domestic animals and attachment to semi-animate objects such as fruits, flowers,

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

trees and vegetables. Internal attachment refers to the overpowering passions of anger, arrogance, conceit, vanity, avarice and selfishness. In order to successfully limit one's acquisitive desire for external objects, one must try to curb, as far as possible, one's undue atachment to worldly things or objects by cultivating the nobler virtues of the heart like self-control, self-restraint, contentment, mercy, piety, generosity, straightforwardness, purity in thought, word and deed and by overcoming passions such as unlimited lust, uncontrolled avarice, indulgence in falsehood, dishonesty, intolerance, etc.

Modern civilization tempts worldly persons by its endless material comforts and increases their wants in all directions. We forgot that material prosperity alone is not the end of human existence. Our attachment to external objects is solely dependent upon our cherished uncontrolled desire to acquire and hoard external objects. This acquisitive instinct affects society at large, leading to conflicts of interest between men, communities and nations, each struggling to get the upper hand by fair or foul means, over others. Thus, one finds today that the uncurbed selfish instinct has given rise to ideological conflicts in the social, economic and political fields based upon diffrent concepts such as capitalism, and communism. The vow of limiting one's possessions called 'Parimita Parigraha' enables a person to voluntarily curb one's base instincts for owning property and possessions. By this means the disastrous consequences arising from the absence of a ceiling or restraint of the innate desire to acquire and hoard wealth unlimitedly are avoided.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

A house-holder, who obeserves this fifth vow of voluntarily limiting his possessions, follows the golden rules of Socialism. The willing curtailment of one's desire for amassing or accumulating worldly paraphernalia would lead to social and national progress and also to individual and collective happiness in the real sense of the term. Society at present suffers far more from waste of money, than from want of money.

Extravagance is the pervading aim of contemporary society. Worldly success is wrongly measured by the accumulation of wealth. Such an accumulation has become the passion of the age. If we fail to read the coming events and fail to voluntarily curtail our selfish instinct for the accumulation of vast wealth, the inevitable consequence will be social and economic revolution involving bloodshed and violence.

The non-observance of this fifth vow of limiting one's possessions is the cause of the intervention of law and force. The principle of limited possessions is extremely significant and valuable to present world conditions. The observance of this voluntary limitation to one's own property and income would surely lead to securing complete economic stability in society. The social order based upon this principle of limited possession will certainly prevent the unnecessary accumulation of misery, poverty, wretchedness among many in society. The economic conflict will be automatically solved by adjustments in matters of wealth, health and prosperity. It will be a welfare socieiy based on sound economic foundations.

The present world order based upon a scramble for

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

wealth and economic standards has resulted in a conflicting ideologies of capitalism and communism. This undesirable conflict and struggle would not occur if the world were based upon the healthy economic principles of limited personal possessions and surrendering all the surplus to society as a whole. The concept of socialism as propounded in Jainism by observing the fifth vow of limited possessions offers a via-media between two extremes. The vow of limited possessions aims at establishing social justice without resorting to violence by advising every house-holder to voluntarily restrict his property to that needed by him. Might is right may be the law of the jungle. It cannot be the foundation of human relationships. "Live and let live" should be the basis of civilized society. This principle is applicable between various nations just as it is between individuals. Jainism lays stress on the purity of conduct of an individual and enjoins him to refrain from committing violent acts intentionally or knowingly. Every individual should behave to wards others sympathetically and bonafidely. If the ruling party in a country and persons in authority behave malafidely, and become unscrupulous, it results in the demoralization of society and the Nation.

In the history of nations as in the lives of institutions and individuals, there is an imminent moral law which cannot be broken with impunity. Evil doers and tyrants may appear to thrive for a while, but it is always instructive to watch their sad end. Jainism asserts that what is true of the individual is true of nations also. Nations cannot break moral laws or act selfishly for long, any more than can individuals.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

8

THE TWO-FOLD PURPOSE OF DHARMA OR RELIGION

Every religion or Dharma aims at establishing amity and concord in the world. In fact, religion is the balanced out-look and harmonious way of life which leads to Divinity, perfection, omniscience and the bliss of beatitude.

Dharma, if rightly understood and properly practised, has a two fold purpose. The first is the betterment of the individual by helping him to subdue and rise above all animal instincts aud the second is the sustaining of a moral balance in society. Each of us is always working and struggling under some stress or strain, both internal and external. Attachment, aversion, infatuation and greed give rise to internal pressure. If a proper equilibrium is not maintained in regard to those pressures, a person becomes unhappy and reacts unfavourably towards all those with whom he comes in contact. Therefore the practice of Dharma or religion helps an individual to build himself upto a balanced person who proves himself a worthy citizen. If all citizens were to develop themselves in this manner, society would be of an ideal type or utopia.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

To-day there is much hypocrisy and a tendency to hide one's wrong-doing or to see that no evidence is left to prove the crime and punish the wrong-doer. However, a person who practices Dharma needs no evidence to prove his thoughts, words and acts. Whether the thought, word and deed are proved or not, they exist because his conscience is alert and he knows what his thoughts are, what he has spoken and how he has acted. Dharma or religion, therefore, tries to establish a standard of behaviour for men and for society, where conscience and character are supreme and where there is no room either for hypocrisy or pretence.

The practice of Dharma is for one's spiritual well-being and not for proving anything to others. If we were to look at Dharma from this point of view, we would understand its value both for the individual and for society. In terms of this criterion of Dharma, the Law of non-violence is not only valuable but practicable both for the individual and for society.

If we want the younger generation to follow Dharma, the older generation should be very clear about the concept of Dharma or religion. The younger generation finds that those who insist on the practice of Dharma always have a big gap between what they profess and what they practice. It is this that makes the younger generation, both in affluent societies and rational circles, lose respect for religion. The formalities and rituals associated with Dharma are just its externals and are not the heart of Dharma.

All the leaders of religion and the saviours of

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

humanity agree upon the utility and efficacy of compassion. Life is dear to all creatures and the entire wealth of the world is nothing as compared to life. Mature reflection and a thorough study of the world's literature on morality and religion will convince an impartial seeker of truth that the main element of genuine religion found in any system of thought or creed is the sanctity of life.

Sober thinking reveals that we will have to reap the consequences of bad, fair or foul actions or inclinations. There is no power which will change the universal law of cause and effect. Talk of morality, culture, love of God, service to humanity and the like appear to be without meaning unless one's heart is blessed with compassion for all living beings.

The Ahiṁsā Darma or law of non-violence has the miraculous and infinite power of raising mortal man to his inborn status of Divinity and filling him with infinite joy, knowledge, power and immortality. The law of piety and non-violence has been preached in all the major religions of the world—Buddhism, Sanātana Dharma (Hindu Religion), Islam, Christianity and Zorastrianism. The prophets of these religions all agree upon the utility and efficacy of compassion and non-violence as is described briefly in the following.

Buddhism is the religion preached by Buddha. In the Dhammapada it is stated:

"All men tremble at punishment, all men fear death, all men love life; remember that you are like unto them and do not kill nor cause slaughter.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

He who, seeking his own happiness, punishes or kills beings, who also longs for happiness, will not find happiness after death. When one realizes the transcience of life, one's own or another's, one holds it more dear. When one concedes that death is inevitable to onseself and all created beings, one will not hasten the death of others".

Ashoka, the young emperor of the Maurya Kingdom and a follower of Buddha, soon after he assumed power as a ruler of Magadha, launched a military compaign against Kalinga. conquering and subjugating it. At the end of the campaign he walked out on the battle field, took strock of his achievement and saw for himself the results of his blood bath. He then realised the price paid for the victory. Bitterly aware of the number of soldiers sacrificed and the immensity of the destruction caused by the war Ashoka gave up fighting and devoted the rest of his life and resources to securing a permanent peace and to promoting the well being of his subjects. Due to this change of outlook India had a period of unprecedented peace and prosperity. This is an instance of a positive result achieved through non-violence.

In Sanātana Dharma (Hindu religion) also the five vows of non-violence, truth, non-stealing, chastity and control over sensual pleasures have been prescribed for all persons leading a mundane life. Whenever a problem arises over choosing between two vows, it is exhorted that that vow should be observed which leads ultimately to non-violence. In the Bhagavat Gītā the attitude of non-attachment is emphasized.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

The Gitā states—"Desire for the fruits of work, must never be the motive of working. Renounce attachment to the fruits. Work done with anxiety about results is far inferior to work done without such anxiety." Experience shows that a person excessively attached to things, when thwarted or threatened by their possible loss, becomes angry, vehement and violent. Freedom through non-attachment is the solution offered.

According to Islam, God is (Rahim) beneficial and (Rahiman) merciful. The life of mercy is the inner heart of adoration of the Lord. The prophet Mohammed once said—"as you wish to love God so you should love his (God's) creatures". He said further—"Animals too have souls like men. If you are good to animals, you will be rewarded."

In Christianity Jesus said to his disciples—"Blessed are the merciful, for they shall obtain mercy." Christ himself expressly insisted on abstaining from eating meat. Pythagoras, a great Greek Philosopher, lived about 532 B.C. It may be that, but for him, Christians would never have thought of Christ as they do. Besides being a scientist and mathematician, Pythagoras was also a great religious teacher. As such he said, "Take not away the life you cannot give. For all have an equal right to live." Pythagoras also taught that "the soul is an immortal thing, that it is transformed into other kinds of beings, that what would not be the case in its existence is borne out again in the revolution of a certain cycle, and that all things

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

that are adorned with life ought to be treated as kindred."

In this teaching of Pythagoras we can find the central doctrine of Ahiṁsā—universal love to all beings. As a religious teacher Pythagoras insisted that his disciples should abstain completely from meat and intoxicating drink. Christianity was influenced also by the universal law of Ahiṁsā preached by the Gymnosophists who were the followers of the ancient religion of Ahiṁsā.

The prophet Zarathustra, who founded the Parsi religion, spoke against animal sacrifice and killing animals for food. He loved not only human beings but all living beings in the universe. He emphasized following the truth by mind, speech and deed. He also urged people to perform their duties devotedly, entertain good thoughts, do good deeds and not worship demons.

Thus the study of comparative Religion leads us to the conclusion that the "Maitri of Buddha (compassion toward all), Love of Christ, Reciprocity of Confucius and Ahiṁsā of Lord Mahāvīra can be called the "gist of religion." It rests mainly on one's own way of thinking as well as living. Those who have made an extensive study of comparative Religion and the law of morals are of the opinion that animal sacrifice stands for the bestial tendencies and low passions existing in our heart retarding our spiritual advancement. The late Bharat Ratna Dr. Bhagavandas has expressed the essence of religion in the following verse—"Thus we enjoin

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

on you, thus we say, thus we believe, thus we proclaim to all. No living thing should be slain anywhere, nor ordered forcibly this way or that, nor put in bonds nor tortured in any way, or treated violently otherwise, because you are that same which he would slay or order here and there against his will, or put in prison or subject to pain or treat with violence, you are that same, the self same life doth circulate in all".

Sober thinking reveals that we will have to reap the consequences of our fair or foul actions or inclinations. There is no power which will reverse the universal law of cause and effect. The superiority of man over beasts rests mainly upon the observance of the law of non-violence. We should bear in mind that the life of violence cannot confer real joy. It is powerless and leads to darkness but the life of non-violence or Ahiṁsā blesses the soul with delight, light and power.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

9

NON-VIOLENCE AS A PANACEA FOR PRESENT DAY MALADIES

We find that moral consciousness is being stifled from the top to the bottom of society to-day. This indeed does not augur well for the future of our national life. A decline in moral values has been experienced all the more during the last two decades not only in India but all over the world. The philosophy of non-violence, which once dominated Indian ideology, was used as a successful weapon in the twentieth century by Mahatma Gandhi to fight alien domination. It is firmly believed by all those who have unflinching faith in nonviolence that it will prove a panacea against war. History has taught us that wars have never made permanent conquests or built enduring empires. It is obvious, therefore, that man has to choose between Ahiṁsā (non-violence) and the atom bomb; and on that choice depends the fate of the civilization built so assiduously by him.

At a time when science and technology have made great strides and scientific and technological research is increasing day by day, it is necessary to ensure that the intelligentsia of the civilized world be made aware of the potential strength of the law of non-violence, so

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

that they too shall have a sense of legitimate pride in ancient culture and civilization. While scientific and material progress is not bad in itself, it has resulted in the relegation of spiritual values to the background to-day. The abject poverty of millions throughout the world is a greater threat than the bomb. The poor may be tempted to find a violent solution to their misery. If the spiritual and moral decline of the world is not halted, the world will soon be dead without a nuclear war. It should be remembered that a world which glorifies sex, scorns restraint and tolerates corruption in public life has no hope for a bright future.

Man amid the present complexities of public life is apt to forget the real purpose of existence and the meaning of life and to lapse into caring for material things only. He has to be reminded quite often of the need to appreciate and understand the real nature of man and his soul.

The steady development of the world external to man, which has ushered in a new era of unprecedented opportunities and which has contributed largely to the material prosperity of the world, has created a widespread restlessness among men. It has not secured real happiness, as it has neglected the inner self. To-day the inner life of man is full of tension, unrest, frustration and insecurity. Perhaps one of the causes of the misery and unhappiness of man is his desire that things should happen to his liking. Frustration results when they do not occur.

In a world which is torn with conflicting ideolo-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

gies and an unhealthy rivalry for material possessions, domination, and the wielding of power, what is needed is a rekindled awareness of man as a creature of nature or the existence of the Supreme Unseen Power which governs the universe by the forces of love, truth and non-violence. In the life of an individual a moment may come when his very faith may be shaken by adversity and he becomes subject to frustration and helplessness. Just as in the age of science we are advised to develop a scientific outlook of life, so also to-day it is desirable to develop a philosophic outlook. Then we can face life in this competitive world with its shifting values, stresses and strains and discharge our duties with self-confidence and sobriety. To meet the present crisis a complete change of outlook is essential. What we need is a moral awakening which will win the co-operation of the widest range of people.

In our world to-day where science and technology have made people close neighbours the only attitude we can adopt is not one of exclusiveness but of inclusiveness, not of intolerance but of understanding, not of hatred and fanaticism but of appreciation and assimilation of whatever is valuable. Adherence to the three cardinal principles of Indian culture—Abhaya (freedom from fear), Asaṅga (non-attachment) and Ahiṁsā (non-violence) can help us to face our persent vicissitudes and enable us to survive for centuries to come. The purpose of all Śāstras (past writings) and all past learning was to impart to a person knowledge of himself. The use of force brutalizes

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

our nature. It is necessary, therefore, to affirm our faith in the principle of non-violence. Respect for others is the basic principle of civilized behaviour.

However, anti-social elements, who do not recognize their obligations to their fellowmen, have to be restrained by force if necessary. The legal restraint of such elements is quite different from the wanton infliction of pain. Our faith in Ahiṁsā does not mean cowardly submission to aggression. It is resistance to evil without violence in our minds or hatred in our hearts. While non-violence does not mean surrender to evil, it also requires that we should be ready to negotiate for an honourable settlement if and when an opportunity arises. When one's security is endangered, when justice is violated, we are obliged to use force for defensive purposes.

Non-violence is the answer to the crucial political and moral questions of our time. Non-violence is not a sterile passivity but a powerful moral force which makes for social transformation. As one penetrates deeper and deeper in the search for truth, he discovers the basic truth of his spiritual nature over and above his sensate nature and his spiritual unity and solidarity with all existence. The aftermath of non-violence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

In this rapidly changing world man as a human being is becoming eliminated. He is becoming a thing, a mere object. His hopes and visions yield to the material ends of increased production and consumption. He finds it difficult, if not impossible, to exer-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

cise independent judgment. We have no personal dimension. We have lost our desire for private life. We have become helpless pawns with no freedom of choice or action. We are becoming parts of a huge machine, and we sacrifice ourselves in an ecstacy of enthusiasm for the good of the machine. Thus we are at the cross-roads of history. We are not able to develop a firm attitude of purposeful hostility toward the danger of universal destruction. We are courting it by our attitudes and actions. We seem to be moving towards a world catastrophe with our eyes wide open and our ears deaf to the voice of the law of non-violence.

In man, there is always an urge to self-transcendence ; but, until it becomes absolute unselfishness, narrow loyalties and destructive rivalries will prevail. The unrest in the world is a reflection of our inner disharmony. People are saved not by their military leaders or industrial magnates or by their priests and politicians, but by their saints of implacable integrity. We should bear in mind that the doctrine of Ahiṁsā or non-violence, if rightly understood and practised, leads us to self-reliance, self-realization, self-control, sympathy and serenity. It leads us to everlasting bliss.

It is hoped that the doctrine of Ahiṁsā, which is the basis of this moral universe, will illumine every heart enabling each one to attain spiritual independence by liberating his soul from the serfdom of passions and selfish actions.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

BIBLIOGRAPHY

Sl No.	Name of Book or Article	Name of Author or Writer	Published by
1.	Ahiṁsā Darśana (in Hindi)	Amar Muni	Sanmati Dnyan Peeth, Agra (U.P.), in 1957
2.	Anēkānta and Syāvāda (in Hindi)	Chandulal S. Shah	Jain Samiti, Bangalore (Karnatak State) in 1963
3.	Climate of Violence (Article)	Pope Paul	Indian Express Daily, at Bangalore and Bombay in Sept. 1972
4.	Dharma—Its twofold purpose	Dr. A. N. Upadhye	Hindu Daily, at Madras, in May 1970
5.	Gandhi—His relevance for our times	G. Ramchandran & T. K. Mahadevan	Gandhi Peace Foundation, New Delhi, in 1967
6.	Gītā Rahasya or Karma Yōga Śāstra (in Marathi)	Lokamānya Tilak	Tilak Bandhu, at Poona, in 1963
7.	Jain Psychology	Mohanlal Mehata	Jain Dharma Samiti, at Amritsar (Punjab) in 1956
8.	Jain Dharma (in Hindi)	Pandit Kailash-Chandra Shastri	Syādvād Vidyālaya, at Varanasi (U. P.), in 1954
9.	Jain Tattva Mīmāṁsā (in Hindi)	Phoolchandra Shastri	Ashok Publisher, at Varanasi, in 1960.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

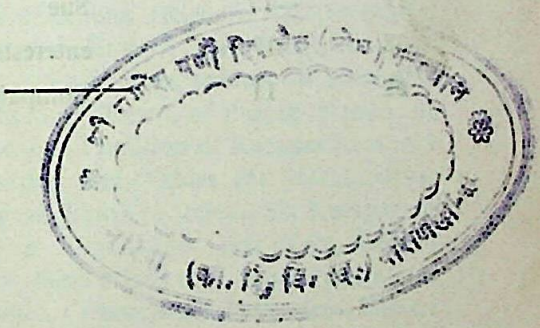
CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

10. Jain Concept of Socialism (Article)	D. S. Parmaj, Advocate. Belgaum	In 'Sanmati' Marathi Monthly, at Bahubali, Dist. Kolhapur (Maharastra State), in 1972
11. Mahatma Gandhi	Dr. S. Radhakrishnan	Gandhi Peace Foundation, at New Delhi, in 1968
12. Mahatma Gandhi Ki Jay (in Hindi)	Srimannarayan	Gandhi Peace Foundation, at New Delhi, in 1970
13. Mahatma Gandhi, Centenary Number.	K. M. Munshi	Bhavan's Journal, Fortnightly, at Bombay, in 1969.
14. Non-violence in Peace and War	Gandhiji	Nava Jeevan Publishing House, at Ahmedabad (Gujarat State), in 1942
15. Needful basis of Violence and Non-Violence (Article)	Marie B. Byles	Gandhi Marg (Quarterly), at New Delhi, in 1972
16. Presidential Speech in All India Oriental Conference	Dr. A.N. Upadhye	23rd Session of All India Oriental Conference, at Aligarh (U. P.), in 1966
17. Presuppositions of Non-Violence (Article)	Donold H. Bishop	Gandhi Marg (Quarterly), at New Delhi, in 1972
18. Purushārtha Siddhyupāya (in Sanskrit) translated by Ajit Prasad	Amrutachandra Suri Jain Acharya	Central Jain Publishing House at Lucknow (U. P.), in 1933

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

19. Religion and Peace	S.C. Divakar	All India Digambar Jain Sangha, at Mathura (U. P.), in 1962
20. Science and Ahiṁsā	D. S. Kothari, Chairman, University Grants Commission	In Bhavan's Journal, Fortninghtly, at Bombay, 1970
21. Science, Technology, and Ethics in Human Evolution (article)	Dr. Priyadaranjan Ray	Bhavan's Journal, Fortnightly, at Bombay, 1971
22. Tirukkural (In Tamil) translated by A. Chakravarthi	Kundakunda Jain Acharya	Prof. A. Chakravarthy, at Madras, in 1953



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

ERRATA

Page	*Line No*	*Wrongly printed*	*Correct word*
14	8	No	an
19	17	Sue	use
38	17	enterests	interests
62	11	Compaign	Campaign

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Jaina Samskriti Samraksaka Samgha
Phaltana Galli, Sholapur 2 (India)

Jivaraja Jaina Granthamala

General Editors :
Dr. A. N. UPADHYE & Late Dr. H. L. JAIN

1. *Tiloyapaṇṇatti* of Yativṛsabha (Part I, Chapters 1–4) : An Ancient Prākrit Text dealing with Jaina Cosmography Dogmatics etc. Prākrit Text authentically edited for the first time with the Various Readings, Preface & Hindī Paraphrase of Pt. BALACHANDRA, by Drs. A. N. UPADHYE & H. L. JAIN. Published by Jaina Saṁskṛti Saṁrakṣaka Saṁgha, Sholapur (India). Double Crown pp. 6-38-532. Sholapur 1943. Second Edition, Sholapur 1956. Price Rs. 16.00.

1. *Tiloyapaṇṇatti* of Yativṛṣabha (Part II, Chapters 5-9). As above. With Introductions in English and Hindī, with an alphabetical Index of Gāthās. With other Indices (of Names of works mentioned, of Geographical Terms, of Proper Names, of Technical Terms, of Differences in Tradition of Karaṇasūtras and of Technical Terms, compared) and Tables (of Nāraka-Jīva, Bhavana-vāsī Devas, Kulakaras, Bhāvana Indras, Six Kulaparvatas, Seven Kṣetras, Twentyfour Tīrthakaras ; Age of the Śalākāpuruṣas, Twelve Cakravartins, Nine Nārāyaṇas, Nine Pratiśatrus, Nine Baladevas, Eleven Rudras, Twentyeight Nakṣatras, Eleven Kalpātītas, Twelve Indras, Twelve Kalpas, Twenty Prarūpaṇās). Double Crown pp. 6-14-108-529 to 1032, Sholapur 1951. Price Rs. 16.00.

2. *Yaśastilaka and Indian Culture*, or Somadeva's Yaśastilaka and Aspects of Jainism and Indian Thought and Culture in the Tenth Century, by Professor K. K. HANDIQUI, Vice-Chancellor, Gauhati University, Assam, With Four Appendices, Index of Geographical Names and General Index. Published by J. S. S. Sangha, Sholapur. Double Crown pp. 8-540. Sholapur 1949. Second Ed., Price Rs. 20/-

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

3. *Pāṇḍavapurāṇam* of Śubhacandra. A Sanskrit Text dealing with the Pāṇḍava Tale. Authentically edited with Various Readings, Hindī paraphrase, Introduction in Hindī etc, by Pt. JINADASA. Published by J. S. S. Sangha, Sholapur. Double Crown pp. 4—40—520. Sholapur 1954. Price Rs. 12.00.

4. *Prākṛta-śabdānuśāsanam* of Trivikrama with his own commentary: Critically Edited with Various Readings, an Introduction and Seven Appendices (1.Trivikrama's Sūtras; 3. Alphabetical Index of the Sūtras; 3. Metrical Version of the Sūtrapāṭha; 4. Index of Apabhraṁśa Stanzas; 5. Index of Deśya words: 6. Index of Dhātvādeśas, Sanskrit to Prākrit and vice versa; 7. Bharata's Verses on Prākrit: by Dr. P. L. VAIDYA, Director, Mithilā Institute. Darbhanga. Published by the J. S.S. Sangha, Sholapur, Demy pp. 44—478. Sholapur 1954. Price Rs. 10-00.

5. *Siddhānta-sārasaṁgraha* of Narendrasena: A Sanskrit Text dealing with Seven Tattvas of Jainism. Authentically, Edited for the first time with Various Readings and Hindī Translation by Pt. JINADASA P. PHADKULE. Published by the J. S. S. Sangha, Sholapur. Double Crown, pp. about 300, Sholapur 1957. Price Rs. 10.00. Second Edition 1973. Price Rs. 12. 00.

6. *Jainism in South India and Some Jaina Epigraphs*: A learned and well-documented Dissertation on the career of Jainism in the South, especially in the areas in which Kannada, Tamil, and Telugu Languages are spoken by P. B. DESAI M. A., Assistant Superintendent for Epigraphy, Ootacamund. Some Kannada Inscriptions from the areas of the former Hyderabad State and round about are edited here for the first time both in Roman and Devanāgrī characters, along with their critical study in English and Sārānuvāda in Hindī. Equipped with a List of inscriptions edited, a General Index and number of illustrations. Published by the J. S. S. Sangha, Sholapur. Sholapur 1957. Double Crown pp. 16—456. Price Rs. 16.00.

7: *Jambūdīvapaṇṇatti Saṁgaha* of Padmanandi: A Prākrit Text dealing with Jaina Geography. Authentically edited for the first time by Drs. A. N. UPADHYE and H. L. JAINA with the Hindī Anuvāda of Pt. BALACHANDRA. The Introduction institutes a careful study of the Text and its allied works. There is an

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Essay in Hindi on the Mathematics of the Tiloyapaṇṇatti by Prof LAKSHMICHAND JAIN, Jabalpur. Equipped with an Index of Gāthās, of Geographical Terms and of Technical Terms, and with additional Variants of Amera Ms. Published by the J. S. S. Sangha, Sholapur. Double Crown pp. about 500, Sholapur 1957, Price Rs. 16. 00

8. *Bhaṭṭāraka-Sampradāya :* A History of the Bhaṭṭāraka Pīṭhas especially of Westren India, Gujarat, Rajasthan and Madhya Pradesh, based on Epigraphical, Literary and Traditional sources, extensively reproduced and suitably interpreted, by Prof. V. JORHAPURKAR., M. A. Nagpur. Published by the J. S. S. Sangha, Sholapur. Demy pp. 14—29—326. Sholapur 1960. Price Rs. 8.00

9. *Prābhṛtādisaṁgraha* : This is a presentation of topicwise discussions compiled from the works of Kundakunda, the *Samayasāra* being fully given. Edited with Introduction and Translation in Hindī by pt. KAILASHCHANDRA SHASTRI, Varanasi. Published by the J. S. S. Sangha, Sholapur. Demy pp. 10—106-10—288. Sholapur 1962. Price Rs. 6. 00.

10. *Pañcaviṁśati* of Padmanandi (c. 1136 A.D.) : This is a collection of 26 Prakaraṇas (24 in Sanskrit and 2 in Prākrit), small and big, dealing with various topics : religious, spiritual, ethical, didactic, hymnal and ritualistic. The text along with an anonymous commentary critically edited by Dr. A. N. UPADHYE and Dr. H. L. JAIN with the Hindī Anuvāda of Pt. BALACHANDRA SHASTRI. Equipped with a detailed Introduction shedding light on the various aspects of the work and personality of the author both in English and Hindī. There are useful Indices. Printed in the N. S. press, Bombay. Double Crown pp. 8-64-284. Sholapur 1962. Price Rs. 10.00.

11. *Atmānuśāsāna* of Guṇabhadra (middle of the 9th Century A.D.). This is a religio-didactic anthology in elegant Sanskrit verses composed by Guṇabhadra, the pupil of Jinasena, the teacher of Rāṣṭrakūṭa Amoghavarṣa. The Text is critically edited along with the Sanskrit commentary of Prabhācandra and a new Hindī Anuvāda by Dr. A. N. UPADHYE, Dr. H. L. JAIN and Pt. BALACHANDRA SHASTRI. The edition is equipped with Introductions in English and Hindi and some useful Indices.

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Demy pp. 8-112-260, Sholapur 1961. Second Edition 1973. Price Rs. 7.00.

12. *Gaṇitasārasaṁgraha* of Mahāvīrācārya (c. 9th century A.D.): This is an important treatise in Sanskrit on early Indian mathematics composed in an elegant style with a practical apporach. Edited with Hindī Translation by Prof. L. C. Jain, M.Sc., Jabalpur. Double Crown pp. 16—34—282—86, Sholapur 1963, Price Rs. 12/00.

13. *Lokavibhāga* of Siṁhasūri: A Sanskrit digest of a missing ancient Prākrit text dealing with Jaina cosmography. Edited for the first time with Hindī Translation by Pt. BALACHANDRA SHASTRI. Double Crown pp. 8-52-256, Sholapur 1962. Price Rs. 10.00

14. *Puṇyāsrava-kathākośa* of Rāmachandra : It is a collection of religious stories in simple and popular Sanskrit. The Text authentically edited by Dr. A. N. UPADHYE and Dr. H. L. JAIN with the Hindī Anuvāda of Pt. BALACHANDRA SHASTRI. Double Crown pp. 48—368, Sholapur 1964, Rs. 10.00

15. *Jainism in Rajasthan* : This is a dissertation on Jains and Jainism in Rajasthan and round about area from early times to the present day, based on epigraphical, literary and traditional sources by Dr. KAILASHCHANDRA JAIN, Ajmer. Double Crown pp. 8—284, Sholapur 1963, Price Rs. 11.00

16. *Viśvatattva-Prakāśa* of Bhāvasena (14th Century A.D): It is a treatise on Nyāya. Edited with Hindī Summary and Introduction in which is given an authentic Review of Jaina Nyāya literature by Dr. V. P. Jorhapurkar, Nagpur. Demy pp, 16—112—312, Sholapur 1964. Price Rs. 12.00

17. *Tīrtha-vandanā-saṁgraha* : A Compilation and Study of Extracts in Sanskrit, Prākrit and Modern Indian Languages from Ancient and Medieval works of Forty Authors about (Digambara) Jaina Holy Places by Dr. V. P. JORHAPURKAR, Jaora. Demy Octavo pp. 208, Sholapur 1965. Price Rs. 12.00

18. *Pramāprameya*: A Treatise on Logical Topics by Bhāvasena Traividya. Authentically Edited with Hindī translation, Notes etc. by Dr. V. P. JORHAPURKAR, Mandla. Demy Octavo pp. 158. Sholapur 1966. Price Rs. 5.00

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

19. *Ethical Doctrines in Jainism*: An Exhaustive study of Jaina Ethics, that is the Jaina Ācāra-dharma, as prescribed for the Monk and the Householder, with a good deal of light shed on its metaphysical basis and mystical implications by Dr. K. C. SOGANI. Crown Octavo pp. 16—302, Sholapur 1967. Price Rs. 12.00

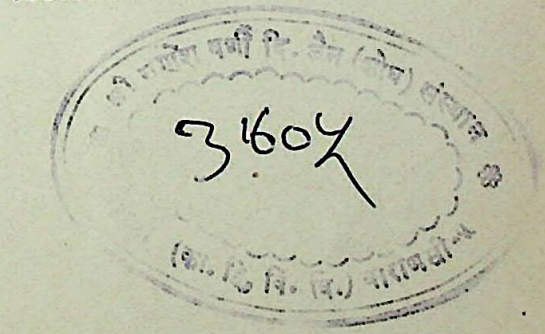
20. *Jaina View of Life*: Synoptic Philosophy, Jaina Theory of the Soul, Karma in Jaina Philosrphy. By Dr. T.G.KALGHATGI, M. A. Ph. D. Demy pp. 12-200, Sholapur 1969. Price Rs. 6.00.

21. *Candraprabha -caritam* of Vīranandi: Along with Sanskrit Commentary Vidvanmanovallabhā of Municandra and Pañjikā of Guṇanandi. Edited by Pt. AMRITLAL SHASTRI, Varanasi. Double Crown pp. 41-556, Sholapur 1971. Price Rs. 16.00.

22. *Bhāratīya Saṁskṛtis Jaina Dharmācī Deṇagī* :By Late Dr. HIRALAL JAIN, Marathi Translation by Prof. JINENDRA KUMAR BHOMAJA. Demy pp. 16-532, Sholapur 1971. Price Rs. 15.00.

23. *Vardhamāna Caritam*: of Asaga-kavi with Hindi Translation by Dr. PANNALALJI JAIN, Saugar. Crown Octavo pp. 12-40-322, Sholapur 1974. Price Rs. 15-00

24. *Dharma Ratnākara* of Jayasena: Critically Edited by Dr. A. N. UPADHYE along with the Hindī Translation of Pt. Jinadasa Phadakule Shastri. Crown pp. 54-420-44. Sholapur 1975. Price Rs. 20.00.



Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi

CC0.In Public Domain. Digitized by Sarayu Trust/eGangotri

Ganesh Varni Digambar Jain Institute, Naria, Varanasi